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# The Incarnate Word

Being the Fourth Gospel Elucidated  
by Interpolation for Popular Use

BY

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## A WORD WITH THE READER

ABOUT a year ago, as a test of the acceptability of the method of exposition herein adopted, the author published the Book of Esther, and so warmly was that work commended by both press and people that he feels warranted in issuing this more important volume on the same plan.

This volume is not a paraphrase of the Fourth Gospel; for the English text, according to the Revised Version, is preserved intact, and, word for word, is printed in italics, while the interpolated matter appears in common Roman type, so that the two are readily distinguishable the one from the other. At the same time, the expository matter is so inserted in the text as to make it read as though part and parcel of the original composition; while the latter may be read quite independently of the former.

Thus, it is thought that, without its objectionable features, this volume will answer the ends of the ordinary commentary. Ellipses are supplied, gaps filled up, and the text given its true local coloring and historical setting, so that the reader can go right on, taking in the idea as he goes, without turning either to the right or to the left.

The title of the work is taken from the Prologue of the Gospel, and is the true index to the nature of its contents.

The Revised Version is used because it is based on the purest Text and is the most faithful translation. The Old Version, indeed, requiring so much verbal explanation, is not readily susceptible to this sort of treatment.

In the printing, the unsightly congestion, which makes the page of the New Version so repellent to the reader, has been avoided, as also the very faulty versiculation of the Old. The effort has been to so spread the matter out upon the page, using such devices as the printer's art affords, that its momentous truths may readily catch the eye and impress themselves on the understanding and the heart.

In a word, the aim has been to make for the young generation especially a thoroughly "up-to-date" book, and so to render the reading of "the Golden Gospel" as intelligible as pleasurable and profitable.

It is the purpose of the author to publish the synoptic Gospels and other Books of Scripture in style and size uniform with this volume.

W. H. G.

*Philadelphia, 1901.*

## PROLOGUE

*In the beginning*, before all worlds, O ye philosophers, who are hopelessly searching for the link of connection between the finite and the infinite, between matter and spirit, between God and the world, in the region of the idea, *was*, in the region of reality, that Revealer of God ye are vainly striving to find in your metaphysical speculations, even the pre-existent Christ, who, in the terms of your philosophy, shall here be called *the Word*; and by reason of His exalted dignity *the Word was* in closest fellowship *with God*; and because of His filial relationship to Him *the Word was God*, that is to say, Divine.

*The Same was in the beginning* in active coöperation *with God*. *The world was made by Him*, that is, through His instrumentality, *and without Him was not anything made that hath been made*.

And not only was He instrumental in the production of the material universe, but all sentient and rational creatures were indebted to Him for their

peculiar existence ; for *in Him*, as its native fountain, *was life*, and, assuming in them the form of reason and conscience, constituting them thereby rational and moral beings, *the life was the light of men*.

*And*, in this impersonal way, all down the ages ever since the Fall, *the light shineth in the* mental and moral *darkness* occasioned by that sad event, *and the darkness*, by reason of its innate aversion to the light, *apprehended it not*.

Now it came to pass that, in accordance with the terms of ancient prophecy, *there came a man, sent from God, whose name was* **The Forerunner.** *John*, and who, from the rite he administered to his disciples, was surnamed the Baptizer.

*The same came for witness, that*, in his official capacity, *he might bear witness of the Light*, now no longer impersonal in men, but incarnated in the person of Jesus the Nazarene, identifying Him as the Christ, *that all might believe through him* that Jesus was indeed He.

*He was not himself the Light*, though by reason of his extraordinary character many for a season thought he was, *but came that he might bear witness of Him who was the Light* ; for while he was yet

exercising his ministry *there was the true*, even the original *Light, which lighteth every man*, irrespective of race or nationality, *coming into the world* to enter on the duties of His office as the Messiah, the Christ of God.

*He*, this Light, the Word Incarnate, *was in the world* as one of its inhabitants, *and*, as has been said, *the world was made by*, that

**The Historic Christ.** is, through *Him*, and yet *the world* of mankind, by reason of its spiritual blindness, failing to penetrate the disguise in which He appeared, and to recognize in the humble Nazarene the Christ of God, *knew Him not!*

Nor was it the world of mankind in general that failed to recognize in Jesus the Christ; but, what rendered such failure all the more culpable and inexcusable was, that *He came unto His own* peculiar inheritance, the land of Israel, *and they that were His own* servants, the dwellers therein, the Jews, the pupil people, whom God had educated and prepared for His advent, *received Him not*; but, tragedy of all the ages, cast Him out, and slew Him!

*But* though the Jewish nation, as a body, through its official representatives, thus rejected the Christ of God, individuals not a few, recog-

nizing in Jesus the long looked for Messiah, received Him as such; and *as many as so received Him, to them*, whether Jews or Gentiles, *gave He the right to become the children of God*, members of the new theocracy, the spiritual Israel, *even to them that then*, or at any subsequent time, should *believe on His name: which were born, not as in ordinary physical generation, of blood; nor by the natural instinct in obedience to which beings are reproduced, that is, of the will of the flesh; nor by the purpose or determination are not the part of the subject himself, that is, of the will of man; but through the agency of the Holy Spirit, whereby they become partakers of the divine nature, supernaturally, of God!*

*And so it came to pass that, in the fulness of time, emptying Himself, foregoing all the preroga-*

***Witness to the  
Incarnate One.***

*tives and glory of His pre-existent state, the Word became flesh,* placing Himself in the common category of the sons of men, sharing the lot and performing all the ordinary functions of human life, *and so dwelt among us—and, distinguished among all His fellows by the nobility of His character and the abundance and beneficence of His activities, we, His disciples, who com-*



panied with Him through the three ever memorable and eventful years of His public ministry, *beheld His glory, glory*, a transcendent moral beauty, *as of the only begotten from the Father—full of Grace and Truth.*

Nor do we His disciples stand alone in our witness to the capital fact of the Incarnation for *John*, who, as has been stated, was sent from God for the express purpose, *beareth witness of Him*, and with the voice and manner becoming a herald, and with all the solemnity of an official proclamation, pointing Him out to the multitude, *crieth, saying* in a style peculiar to himself, though paradoxical and enigmatical to us: “*This was He of whom I spake when, addressing you yesterday, I said, ‘He that, now about to enter upon the duties of His office as Messiah, cometh after me, my successor in the Messianic work, is, as my official superior, ranking and taking precedence of His subordinate, become before me; for, belonging as He doth, not to a temporal, but an eternal order of being, He was before me in point of time, as well as being in respect of His rank, dignity and mission, my superior in official station.’*”

And to this official testimony of the forerunner to the divine nature and mission of Jesus as the Christ, may be added that of the experience of His

disciples : *for of His fulness* of spiritual blessing, as from an inexhaustible fountain, according to our several needs at each successive crisis in our lives, *we all received, and* that, not after the old legal manner, but, in true gospel fashion, each blessing appropriated becoming the foundation of a still greater good to be bestowed, and which may be best expressed in this somewhat paradoxical formula—*grace for grace*.

And this truly blessed experience is in strong contrast with that of the old economy, under whose mandatory discipline many of us, as Jews, formerly lived : *Christ's Unique Pre-eminence.* *for the Law*, being at best but a shadow of the better things to come, *was given*, that is, officially promulgated, *by Moses* as mediator only, whereas, as the substance of that of which the Law was but the shadow, *Grace and Truth*, that is, Life and Light, the grace that issueth in life, and the truth that becometh light in believers, and so the very reality of spiritual things themselves, *came* in the person, and *by* the ministry, of *Jesus Christ*.

And what is more ; *no mere man*, not even Moses who was favored with an intimacy of intercourse with Him beyond all his fellows, *hath seen*

or fully known *God at any time: the only begotten Son*, the Incarnate Word, *which is in the bosom of the Father, He* and He only hath declared Him; and He and He alone, in the very nature of the case, can truly reveal Him.

## *PART FIRST*

### *Christ's Self-revelation to the World*

---

#### *Early Ministry in Judea.*

Now John, the forerunner and herald of the Messiah, had been preaching in the wilderness of Judea for about six months previous to His official advent, preparing the way for His appearing.

***Historical  
Introduction.***

A profound sensation was produced by the ministry of the Baptizer, as he had come to be called, inasmuch that crowds of excited people from every quarter flocked to the Jordan Valley to see and hear the man whom all had come to believe was, if not the Christ Himself, certainly one of the extraordinary messengers who, according to the popular opinion and expectation, were to immediately precede and herald His coming.

At first the Sanhedrim, the great council of the Jews, the supreme authority in the nation as to all matters of a religious nature, closing its eyes to what was going on, assumed an attitude of indif-

ference to the work of the rude wilderness preacher. Observing, however, that things were daily taking a more serious turn, and that the people were beginning even to ask themselves whether John were not indeed the Christ, they felt that they must assert themselves, and, in the exercise of their proper authority, officially to demand from John an explanation of his mission, and his credentials for the work he was doing, as he had neither sought nor obtained either licensure or ordination at their hands.

*And this is the witness of John, when the official Jews, they of the Sanhedrim, sent unto him from*

***John's First  
Witness to  
Jesus.***

*Jerusalem, the religious centre and ecclesiastical capital of the nation, a deputation composed of priests and Levites to interrogate him as to his personality and claims, and with the view of having him declare himself, putting to him the question direct, to ask him, saying: "Who art thou?"*

*And, had John been a corrupt or ambitious man, taking advantage of the popular opinion concerning him, he might have claimed to be the Christ; but, with his characteristic frankness and humility, he promptly confessed and denied not; and, mak-*

ing no pretension to be such personage, *he confessed*, saying: "*I am not the Christ!*"

*And*, surprised at his denial, but confident that he was some person of distinction, making another guess, *they asked him*, saying: "*What then? If thou art not the Christ, what is the function thou hast to discharge? Art thou Elijah*, whom the prophet Malachi announced as the forerunner of the Messianic day?"

*And*, though in a spiritual sense John was the person of whom Malachi had spoken, yet not so as his questioners and those whom they represented, who put a literal sense on the prophet's words, supposed, and, therefore, answering the question in the sense in which it was asked, denying such identity, *he saith*: "*I am not Elijah!*"

"Our great lawgiver taught us in the latter days to look for a prophet like to himself," continued the deputies, and, nettled by his repeated disclaimers, with some show of impatience in their manner and imperiousness in their tone, demanding to know whether they were right in their present guess, addressing him abruptly, they said: "*Art thou the prophet? If thou art not Elijah, art thou then a new Moses?*"

*And*, concise to a degree in his reply, contenting himself with still another disclaimer, *he answered*:



“No. I am not Elijah, neither am I a new Moses !”

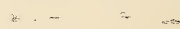
Having exhausted the list of illustrious personages one or other of whom they erroneously supposed he might be, with the view of forcing the Baptizer from the negative attitude to which he was restricting himself, and to compel him to declare himself, changing their tactics, *they said therefore unto him : “ Who art thou ? Tell us that we may give an answer to them that sent us. What sayest thou of thyself ? ”*

Recognizing the propriety of this question, seeing that, as the representatives of the supreme ecclesiastical authority in Israel, it was their right to know in what character he appeared thus publicly as a teacher among the people, and having no wish to conceal his identity, making answer in language which containeth at once the explanation asked for, and the guarantee of his mission, *he said : “ I am the Voice of one crying in the wilderness, ‘ Make straight the way of the Lord,’ as said Isaiah, the prophet ! ”*

*And they, the deputies, had been sent from the sect of the Pharisees, the religious zealots, ritualists, and ultra conservatives in Israel, and who therefore more than others would naturally be shocked by the innovation, the solemn and star-*

ting rite of baptism with which the new movement introduced by John was inaugurated—an innovation such as no one, save the Messiah Himself, or one of His forerunners might introduce. John, however, had expressly disclaimed being any of these. Hence the deputies, who had not understood that, in the description he had just given of himself, John had intimated that he was the forerunner of the Messiah, *and* wishing to condemn him by his own admissions, *they asked him, and with considerable warmth said unto him: "Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?"*

Himself, Heaven-commissioned, and charged with the inauguration of the Messianic time, and being therefore a law unto himself, ignoring in the premises the authority of the Sanhedrim, as one who owed no obligation to Jerusalem, that is, to the schools, but only to nature and to God, in a reply full of solemn dignity and even threatening, in which he maketh apparent the importance of the present situation, *John answered them, saying: "I baptize with water: in the midst of you standeth One whom ye know not, even He that cometh after me, at once my successor and my superior, the latchet of whose shoes I am not worthy to unloose!"*



*These things*, so intimately associated with the inauguration of Messiah's reign in the world, *were done in Bethany*, an obscure village in Perea, *beyond*, that is, on the east side of the river *Jordan*, *where John was* then baptizing, his earlier ministry having had for its scene the wilderness of Judea.

The deputies had heard words which might have moved them to deeper questionings ; but for this they had no heart. Enough for them to have discharged their specific duty. And as for the people, had they been ready for faith, had they had any spiritual receptivity whatever, such testimony as John bore to Jesus, especially coming from such lips, would have been enough to make the divine fire break forth in Israel ; but alas, the words fell upon dull ears and unsympathetic hearts !

John lost no opportunity of bearing testimony to the Coming One. Accordingly, *on the morrow*

**John's Second  
Witness to  
Jesus.**

after the interview between himself and the deputation from Jerusalem had taken place, *he seeth Jesus coming unto him*, and recognizing Him, and pointing Him out to the multitudes, in language as universal and evangelical as it is accurately descriptive of His sacrificial work, and declarative of His Messianic mission, *saith*:

*“ Behold, the Lamb of God, which taketh away the sin of the world !*

*“ For, notwithstanding His humble appearance this is He of whom I spake when, addressing you yesterday, I said, ‘ After me cometh a Man which, though my successor, is become before me, my superior : for both in point of time and official rank and dignity, He was before me.’ And though my kinsman according to the flesh, not having previously met or seen Him, I knew Him not ; but, nevertheless, that He should be made manifest to Israel, as the Messiah, for this cause came I baptizing with water.”*

*And in explanation of how He came to recognize in Jesus the Messiah, John bare witness saying : “ I have beheld the Spirit descending as a dove out of Heaven ; and it abode upon Him. And I knew Him not then, neither personally nor as Messiah ; but He that sent me to baptize with water, He said unto me : ‘ Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit.’ And I have seen, and borne witness that this is Jesus Christ, the Son of God ! ”*

*Again, on the morrow, John was standing at the place where he was accustomed to preach and to*

receive those who came to him for baptism, *and* with him were *two of his disciples*; *and he looked upon Jesus as He walked, and again formally proclaiming His Messiahship, saith: "Behold, the Lamb of God!"*

*And the two disciples* that were standing with him *heard him speak* these immortal words, *and, regarding them on the part of*  
**Early Disciples:** John as absolving them from  
**Andrew and** further allegiance to himself, and  
**Peter.** as a virtual recommendation to cast in their lot with Him to whom they referred, drawn by the divine attraction of the Man, *they followed Jesus!*

*And* hearing footsteps behind Him, with the quick instinct of sympathy that He was being sought for the first time, *Jesus turned and beheld them following, and, by way of relieving their evident embarrassment and opening the way to that intimacy of intercourse between them which was never afterward broken, saith unto them: "What seek ye?"*

*And,* staggered for the moment by this unexpected and most searching question, hardly knowing what to reply, but in their confusion answering

Him by a counter-question which modestly intimated their desire to speak with Him in private with a view to possible discipleship, addressing Him by the title common to all Jewish teachers, *they said unto Him* : “ *Rabbi—which is to say, being interpreted, Master—where abidest Thou ?* ”

To this somewhat evasive question of the would-be disciples, Jesus doth not give a direct answer, but extending to them a personal invitation, which, taken together with His previous question, is a parable of the gospel, a message of faith, *He saith unto them* : “ *Come, and ye shall see !* ”

Promptly accepting His gracious invitation *they came therefore* with Jesus, *and saw where He abode* : *and they abode with Him* in the most delightful intercourse during the remaining hours of *that memorable day* : for *it was about the tenth hour*, mid-afternoon, when this never-to-be-forgotten meeting took place between these first two disciples and their Lord.

*One of the two that heard John speak, and followed Him, was Andrew, Simon Peter's brother* ; the other, who is anonymous, being, as is generally supposed, the author of this Gospel, who elsewhere describeth himself as “ the disciple whom Jesus loved.”

*He*, Andrew, setting an example of personal



activity worthy the imitation of all subsequent disciples, in the enthusiasm born of his great discovery, *findeth first his own elder brother Simon, and*, as the result of the evening spent with Jesus, taken in connection with the testimony John had borne to Him, *saith unto him: "We have found the Messiah—a Hebrew word which is, being interpreted, in Greek, the Christ, the Anointed One!"*

And with no thought of the importance and far-reaching consequences of this fraternal act, *he brought him unto Jesus!*

With a penetrating glance that reached to the very centre of the newcomer's individuality, *Jesus looked upon him, and* with that prophetic insight which gave Him a complete knowledge of men, addressing him, *said: "Thou art Simon the son of John: but, as indicative of the moral change thou shalt undergo and of thy future character, thou shalt be called, in Aramaic, Cephas—which is by interpretation, in Greek, Peter, that is, Rock, and in English, Stone!"*

*On the morrow*, being the second day of the public ministry of Jesus, the hour not yet having

**Philip and  
Nathanael.**

come for His appearance in His official character at Jerusalem,  
*He was minded to leave Judea*

for the time, and to go forth unto Galilee, the northern province in which all His private life had been spent; *and* as He was about to go hence in company with His three earliest disciples, Andrew, Peter and John, *He Himself findeth Philip; and* in the exercise of His Messianic sovereignty, addressing him for the first time in language which involved discipleship and enlistment in His service, *Jesus saith unto him: "Follow Me!"*

*Now Philip was from Bethsaida, of the city of Andrew and Peter,* in which many of our Lord's mightiest works were wrought, without the slightest perceptible moral improvement of the people, and which was situated on the northwestern shore of the Sea of Galilee.

Following the example of his senior disciple Andrew, in his eagerness to spread the good news, *Philip findeth* his friend *Nathanael*, who was of Cana of Galilee, *and* telling the story in his own somewhat heavy and complicated way, giving a full and formal account of His Messiahship, as far and as accurately as he was acquainted with the facts, while laboring under the excitement of their great discovery, *saith unto him: "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph!"*

*And,* unable to recall any prophecy associating

the obscure and neighboring village of Joseph with so high a destiny, scouting the very idea, in utter incredulity, *Nathanael said unto him* : “ *Can any good thing, anything so eminent as the Messiah, come out of Nazareth, of which not even the name can be found in all our Scriptures ?* ”

Not wishing, even if able, to argue the question with the sceptical Nathanael, or to wrestle with his prejudices, but challenging his friend to put the matter to a practical test, confident of the result, *Philip saith unto him* : “ *Come and see !* ”

Nathanael, as every one who desireth to know the truth should, acting upon the challenge of Philip, came to Jesus to discover for himself whether what his friend of Bethsaida had said regarding Him were so.

*And Jesus saw Nathanael coming to Him, and looking him through and through, even as He had done Simon Peter, and discovering his sterling qualities as a man, addressing those standing by, saith of him* : “ *Behold, an Israelite indeed, in whom is no guile !* ”

Having overheard the remark that Jesus had just made about him, surprised that one hitherto a total stranger to him, and who now seeth him for the first time, should form any, much less such a judgment respecting him, *Nathanael saith unto Him* :

“ *Whence knowest Thou me ?* Hath Philip or any other of my friends given Thee any information concerning me ? ”

By way of indicating that His knowledge of Nathanael was wholly independent of the ordinary channels of information, and evincing thereby indubitable proof of His divine commission, as did the prophets of old, and as Philip was certain in some way He would, referring to an incident in his life that Nathanael felt sure could be known only to himself and the All Seeing One, or one supernaturally endowed, *Jesus answered and said unto him : “ Before Philip called thee, when, in devout meditation, thou wast sitting, as thou didst suppose, in complete concealment under the protection afforded by the thick branches and broad leaves of the fig tree, I saw thee ! ”*

No longer in doubt, but fully convinced that Philip was right, and that Jesus was indeed the Messiah, and recognizing at once His divine origin and mission, in a confession of faith at once spontaneous, simple, full-hearted and fervent, *Nathanael answered Him, saying : “ Rabbi, Thou art the Son of God : Thou art the King of Israel ! ”*

Well pleased with the prompt and simple faith of Nathanael, and congratulating him upon it, but at the same time intimating that even this expres-

sion of belief did not exhaust the power of faith, *Jesus answered, and, in a reply alike gracious and sublime, said unto him : " Because I said unto thee, ' I saw thee under the fig tree,' believest thou ? as evidences of My Messiahship thou shalt see greater things than these."* And, continuing, *He saith unto him : " Verily, verily I say unto you, Ye shall see the heaven opened, and, what was only a dream in the case of Jacob, the angels of God actually, in open vision, ascending and descending upon the Son of Man ! "*

*And on the third day after their departure from Judea there was a marriage in Cana of Galilee, not far from Nazareth where*  
**Jesus' First** *Jesus had been brought up ; and,*  
**Miracle.** *as one of the guests, the mother of Jesus was there : and, when their arrival in the village became known, Jesus also was bidden, and His disciples, to the marriage feast.*

Now the festival in connection with such occasions frequently lasted as long as a week, and, in this instance, had already been in progress several days when Jesus and His disciple-band came hither. *And when, by reason of this unexpected addition to the number of guests for which provision had been made, the wine, which was an indispensable*

accompaniment of a Jewish wedding, *failed*, the supply on hand having become completely exhausted, aware of the situation, in order to relieve the embarrassment of the newly wedded pair, *the mother of Jesus*, confident of His ability to supply the deficiency, and that a mere hint as to the actual condition was all that was necessary, speaking with Him in private, *saith unto Him* : “ *They have no wine !* ”

*And*, perceiving that His mother did not yet understand the nature of the crisis in His earthly life that had now been reached, and of the change in their relations which this crisis had brought about—that, having entered on His Messianic office, He was no longer a private individual, but a public person, that He was not in fact now so much her Son as the Son and Servant of Jehovah, whose will was henceforth to be His law, and to whom His supreme allegiance was due, and that, therefore, He could not allow even her to influence His conduct in the Messianic sphere—hence, administering what to us soundeth like a rebuke, while intimating, at the same time, that the embarrassment of the present situation would in some suitable way be relieved, *Jesus saith unto her* : “ *Woman, what have I, as Messiah, to do with thee, as mother ?* *Mine hour* for action is not yet come. When that

moment shall have arrived, I will not be found wanting in what is proper to be done ! ”

Made by His words to realize something of the awful truths to which Jesus had given utterance, and therefore retiring within her own proper bounds which, as mother, she had unwittingly overstepped, in the full confidence of love, leaving the most unrestricted liberty of action to her Son, addressing them in language which containeth an important lesson for us all, *His mother saith unto the servants : “ Whatsoever He saith unto you, do it ! ”*

Now owing to the large number of guests assembled at the wedding feast, *there were six waterpots or jars of stone set there in a convenient place, after the Jews' manner of purifying, containing two or three firkins*, that is, nine gallons *apiece*, or about one hundred and fifty gallons in all !

Entering into the spirit of the occasion, and anticipating the joyous surprise of His host at the rich wedding gift by which He honored the house where He and His disciples had just been hospitably received, addressing the servants in words which imply that, in the spread of His kingdom, what man can do, man must do before the divine interposition can be looked for or expected, *Jesus saith unto them : “ Fill the waterpots with water ! ”*



*And*, recalling what His mother had said to them, with an unquestioning and prompt obedience, and a genuine enthusiasm which each of His followers should be ever ready to emulate, doing as He said, *they filled them up to the brim !*

*And* now, aware of the miraculous transformation that had already taken place in the jars of water, in language which breatheth a spirit of overflowing joy and even gaiety, *He saith unto them : " Draw out now, and bare unto the ruler of the feast ! "*

*And*, in the same spirit of suppressed mirthfulness, aware of what had happened, again promptly doing as He said, *they bare it !*

*And when the ruler of the feast*, as in duty bound, *tasted the water now become wine, and knew not whence it was—but the servants which had drawn the water knew—the ruler of the feast calleth the bridegroom, and*, in the spirit of pleasantry, referring to a common custom in society, *saith unto Him : " Every man setteth on first the good wine ; and when men have drunk freely, then that which is worse : but, reversing that order, thou hast kept the good wine until now. This is really better than anything we have had ! "*

*This beginning of His* miracles, which were the signs or credentials of His Divine Legation, *did Jesus in Cana of Galilee, and thus manifested His*



glory as the Sent One of God: and His disciples, confirmed in their previously formed views of His character, *believed on Him.*

*After this, having meanwhile returned to Nazareth, He went down to Capernaum, which is by the Sea of Galilee, He and His mother, and His brethren, and His disciples; and there they abode not many days.*

*And the passover, one of the three great annual festivals of the Jews, was at hand, and as a true son of Israel, Jesus went up to Jerusalem to keep the feast. And on His arrival in the Holy City, to His amazement and indignation He found in the temple precincts those that for sacrificial purposes sold oxen and sheep and doves, and the brokers or changers of money sitting: and in the exercise of His Messianic sovereignty, as a symbol of authority rather than as a weapon of offence, He made a scourge of cords, and, in the display of a moral majesty, and in the grandeur of a supreme enthusiasm, before which all opposition was instantly paralyzed, and the startled and guilty traffickers quailed, cast all out of the temple courts, both the sheep and oxen: and He poured out the changers' money, and overthrew their tables: and*

*to them that sold the doves He said : " Take these things hence ; and, under the pretext of serving the sanctuary, converting this sacred enclosure into a mart of Mammon, make not My Father's House a house of merchandise ! "*

When *His disciples* saw this display of Messianic authority, recognizing in the mien and conduct of Jesus an illustration of the true prophetic spirit and character, they *remembered that*, in the Sixty-ninth Psalm, *it was written*, "*The zeal of Thine house shall eat me up,*" and immediately applied that scripture to this act of our Lord.

On the other hand, however, as the sole judges of the credentials of all who claimed to exercise prophetic authority in Israel, highly indignant at what seemed to them an unwarrantable invasion of their prerogatives, blind to the Messianic significance of the act itself, with the view of maintaining the respect of the people to the religious sentiment of whom Jesus had appealed, with a great show of authority, demanding some special warrant for His extraordinary proceeding, *the official Jews therefore answered and said unto Him : " What sign showest Thou unto us, seeing that Thou doest such things ? "*

Perceiving that the authorities were in no mood to know the truth, and that to accede to their de-

mand for a sign, would be utterly useless, availing Himself of the custom of the rabbis, and so avoiding the appearance of disrespect on His part, in an enigmatical sentence which He left them to unriddle as best they could, *Jesus answered, and, in words at once original, concise, profound, and prophetic, said unto them : " Destroy this Temple, and in three days I will raise it up ! "*

Interpreting this saying of Jesus as an allusion to the splendid structure which they regarded with the most passionate fanaticism, with a reverence amounting to idolatry, as being bound up with the hopes and pride of the nation, filled with fierce resentment at even the slightest intimation that it might be overthrown, and scouting such a proposition as that which the words of Jesus seemed to imply as incredible, in ridicule of the very idea, *the Jews therefore said : " Forty and six years was this Temple in building and wilt Thou, indeed, such a one as Thou, raise it up in three days ? "*

Such solution did the unbelieving Jews give to themselves of the enigmatical saying of Jesus: *but He*, foreseeing all that was to take place, *spake of the destruction and resurrection of the temple of His body*, and so indicated by His gesture, pointing to Himself as He spake, but which the

Jews either failed to notice or chose to disregard. *When, therefore, He was raised from the dead, His disciples remembered that He spake this ; and they believed the scripture*, written in the Sixteenth Psalm, which pointed prophetically to the great event, *and also the word which Jesus had said* respecting Himself.

*Now when He was in Jerusalem at the pass-over, during the seven days which the feast lasted,*  
 though rejected by the official  
**Jesus' Knowledge** *Jews, many believed on His name,*  
**of Men.** *beholding the numerous unre-*  
*corded signs which He did. But having no faith*  
*in their faith, based, as it was, simply upon mira-*  
*cles, and not rooted in moral conviction, Jesus did*  
*not trust Himself unto them, for that, by reason*  
*of His prophetic intuition, He knew all men, and*  
*because He needed not that any should bear wit-*  
*ness concerning any man : for He Himself knew*  
*what was in the particular man with whom at any*  
*time He had to do.*

## *Jesus and Nicodemus*

*Now there was in Jerusalem a man of the Pharisees, named Nicodemus, a member of the Sanhedrim, and so a ruler of the Jews, who had either himself been a witness of, or had heard about, the miracles Jesus had wrought in the Holy City: the same, full of the carnal conceits and worldly notions which were characteristic of the sect to which he belonged, more than half suspecting, though not fully convinced, that Jesus was the Messiah, with the view to a more protracted and uninterrupted conference respecting His pretensions and mission, came to Him by night, and in a somewhat pedantic and half-patronizing confession as a preface to the inquiries he proposed to make, addressing Him deferentially, said to Him: “ Rabbi, we of the Sanhedrim, whatever attitude we may assume for prudential reasons before the public, know that Thou art a teacher come from God: for no man can do these signs which Thou doest, except God be with him !”*

Without noticing this formal and somewhat flattering address of Nicodemus, avoiding all formalities, striking at once to the core of the matter, speaking directly to his unconscious spiritual needs, demolishing at one blow the whole Pharisaic program, and startling his distinguished nocturnal interlocutor with this solemn and uncompromising announcement, *Jesus answered and said unto Him : " Verily, verily, I say unto thee, ' Except a man be born anew, he cannot see the kingdom of God' !"*

Betraying the most lamentable ignorance of anything savoring of spirituality, confounding a radical moral renewal with a new physical existence, and offended at Jesus, as though He were trifling with him, for proposing to him what seemed such an absurd condition, holding firmly to the literal sense of the Lord's words, in a tone of surprise and incredulity, *Nicodemus saith unto Him : " How can a man be born when he is old ? Can he enter a second time into his mother's womb, and be born ?"*

Perceiving Nicodemus' embarrassment, proceeding forthwith to more fully explain His meaning, pointing out the true spiritual nature of His kingdom, indicating the essential principles which are the indispensable conditions of entering into it, ex-

plaining the philosophy of the great moral revolution involved in such entrance, and at the same time setting forth the human impossibility of comprehending the sovereign operations of the Divine Agent in effecting it, with deep solemnity, *Jesus answered*: "*Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God!*"

"*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit!*"

"*Marvel not that I said unto thee, 'Ye must be born anew.' The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit!*"

Confessing himself a stranger to such spiritual influence, unable to comprehend teaching so revolutionary, so fundamentally different from all his previous ideas, and involving conceptions so unique and sublime, in an exclamation of incredulous amazement, *Nicodemus answered and said unto Him*: "*How can these things be?*"

Before proceeding to enlighten His distinguished inquirer as to the matters which so greatly puzzled him, in a question half-reproachful, half-sorrowful, expressive of His astonishment at the astonishment of Nicodemus, and administering a stinging rebuke



to him because of an ignorance of spiritual things which in a person occupying his position was inexcusable and blameworthy, *Jesus answered and said unto him : " Art thou the teacher of Israel, and understandest not these things ? "*

Having said thus much with the view to rouse Nicodemus to sober reflection as to his spiritual state, recognizing his uprightness, and finding him now humble and docile, treating him with a touching kindness and condescension, Jesus proceedeth to open Himself to him without reserve in an address remarkable for its fulness of matter—there being hardly a single important point in divinity which is left untouched—in which He replieth to all the questions this distinguished Pharisee had proposed to put to Him, and in which He opposeth from beginning to end, program to program : first Messiah to Messiah ; then salvation to salvation ; finally judgment to judgment ; substituting with regard to each of these points the divine thought for the Pharisaic expectation :

*" Verily, verily, I say unto thee, ' We speak not that which we have learned or been taught in the schools, but that which, being a matter of experience, we do know, and, penetrating to the*

**Wonderful Words  
of Life.**



essence of things, to the divine realities, *bear witness of that we have seen ; and ye*, the leaders of the old theocracy, of Israel after the flesh, through your unspirituality, *receive not our witness.*'

" *If*, however, in what I have said about the moral state of man, the nature and necessity of the new birth, matters falling within the domain of your own consciousness, and the truth of which every one may verify for oneself, *I told you earthly things, and ye believe not, how shall ye believe, if*, unfolding to you the designs of God, the wonders of redeeming grace, matters wholly inaccessible to the human mind, *I tell you heavenly things ?*

" *And*, indeed, without faith in My testimony, there is absolutely no access for thee to those things which thou desirest to know, for *no man* by his own unaided reason *hath ascended into Heaven*, so as thereby to reach its lofty mysteries, and make himself acquainted with its high and holy truths, *but He that*, at His incarnation, *descended out of Heaven, even He* who now speaketh with thee, *the Son of Man, which is or was in Heaven*. If, therefore, thou wouldest know spiritual truth, thou must sit at His feet and learn of Him !

" *And* what is more, and what I desire thee especially to note, is, that the mission of Messiah is widely different from the current view which is

held respecting Him, that, instead of an earthly potentate, a great and powerful Jew, who, raised by His miracles to the summit of glory, should ascend the throne of Solomon, and, destroying the Gentile power and placing Israel at the head of humanity, rule the world, He came on earth to die for men, as was shadowed forth under the image of a symbol in your own Scriptures ; for *as Moses lifted up the brazen serpent in the wilderness* for the cure of those bitten by the fiery serpents, *even so*, from the moral necessities of the case, *must the Son of Man*, being put to death upon the cross, *be lifted up : that whosoever believeth* the facts with regard to His nature and mission *may, in Him*, be saved from the awful consequences of sin, and *have eternal life !*

“*For*, such was His boundless benevolence and compassion, that, so far from restricting the priceless boon of salvation to the Jews alone, as ye erroneously suppose, *God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him*, as Messiah, *should not perish, but have eternal life !*

“*For*, I assure thee, honored sir, *God sent not the Son into the world* on a mission of vengeance, that is, *to judge the world*, as ye suppose : *but*, on the contrary, *that the world should be saved through Him !*

*“He that believeth on Him of whatever race, whether Gentile or Jew, thereby becoming one with Him, is not judged, that is, is not subject to the penalty due to transgression: whereas He that believeth not, but continueth in a state of alienation from God, being, even now, as good as punished—so certain is the doom of unbelievers—hath been judged already, because, refusing the offers of salvation, he hath not believed on the name of the only begotten Son of God!”*

*“And this is the cause of the judgment, not that men are in spiritual darkness, but that the light is come into the world, and men loved the darkness rather than the light; for their works were evil!”*

*“For such is the pernicious effect of immorality on all inquiries after truth, that every one that doeth ill, whose habits of life are vicious, hateth the light, and cometh not to the light, lest his works should be reprovèd, and so rendered uncomfortable. But, on the contrary, he that doeth the truth, whose principles of life are good and upright, cometh to the light, that, tested by the standard of the sanctuary, his works may be made manifest that they have been wrought in God!”*

## *Last Witness of John to Jesus*

*After these things* which took place in Jerusalem, withdrawing from the Holy City as He had previously retired from the Temple where the rulers refused to recognize His claims as Messiah, *came Jesus and His disciples into the land* or rural districts of Judea ; *and*, making a tour of the towns and villages, *there He tarried with them* by about the space of three months, *and* through their agency *baptized*.

*And John also was* at that time baptizing in *Ænon near to Salim*, on the other side of Jordan, *because*, being a region with many small streams, *there was much water there* : *and* thither they who still desired to be his disciples *came*, *and were baptized*. *For John was not yet*, as he subsequently was, *cast into prison*.

*There arose therefore*, as a result of the excitement occasioned by the double baptizing of John and Jesus, *a questioning on the part of John's disciples with a Jew about purifying*, that is, as to the need and efficacy of any such rite as either John or

Jesus was administering. *And* while this discussion was in progress, *they* who were his adherents, and who had evidently failed from the witness their master had borne to Him to recognize in Jesus the Messiah, *came unto John, and*, in the language of surprise and complaint, and in a high state of excitement, *said to him* : “ *Rabbi, He that was with thee beyond Jordan, to whom* in such exalted terms *thou hast borne witness, behold, the Same*, in utter ingratitude, setting Himself up as thy rival, and actually adopting thy rite, *baptizeth, and*, such is His popularity, that *all men come to Him !* ”

Passing by the mere question of ritual as of secondary importance, and going directly to the foundation of things, first emphasizing the relation between himself and Jesus of whom it was desired to make rivals, and then showing that all opposition, even all comparison between them, is out of place, in an address in which all the inherent greatness and nobility both of the man and the minister shine forth resplendent, bearing his fourth and last witness to Jesus, *John answered and said* : “ That is all right. Things are precisely as they should be. Your jealousy of Jesus ariseth from your want of rightly understanding His nature and mission. The matter is of God. He would not be achieving such success, if God

Himself did not give it to Him ; for, as a general principle, *a man can receive nothing, except it have been given him from Heaven !*

“ Moreover, ye should have expected this : for ye yourselves bear me witness, that I said : ‘ I am not the Christ, but that I am sent before Him ’ !

“ *He that hath the bride is the bridegroom : but the friend of the bridegroom, which, in happy passivity, standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice : this my joy therefore, instead of being diminished, is raised to its highest point by the message which ye bear me and is thus fulfilled !*

“ For, emerging from the obscurity into which I am about to retire, as the moon paleth before the rising sun, *He must increase, but I must decrease !*

“ *He that, as Jesus, cometh from above is above all : while he that is of the earth is of the earth, and of the earth he speaketh. He that cometh from Heaven is above all, being superior to every other prophet in this, that what He hath seen and heard, of that He beareth witness : and yet, notwithstanding the crowds that are flocking to His ministry, even as they formerly did to mine, no man, certainly very few, receiveth His witness, believing on Him as the Christ of God !*

“ *He, however, that hath received His witness, concerning Himself, hath set his seal to this, formally and publicly avowing his belief and declaring his conviction, that God is true—true to His word, and hath kept the promise made to Adam, to Abraham, and to David !*

“ *For He whom God hath sent speaketh the words of God: for, in endowing Him for His work, He giveth not the Spirit by measure, that is, in any limited or restricted degree, as in the case of the prophets who preceded Him, and who therefore only knew in part and prophesied in part.*

“ *As His chosen Messenger, the Father loveth the Son, and hath given all things into His hand pertaining to life and salvation.*

“ *He, therefore, that believeth on the Son in His official character, as Messiah, hath eternal life as an immediate and present possession ; but he that, shutting his eyes to the evidences of His Divine Legation, obeyeth, or believeth, not the Son, shall not see life, but the wrath of God abideth on him !”*



## *Jesus and the Samaritan Woman*

In our Lord's day Palestine or the Holy Land was divided into three provinces, Galilee in the north, Samaria in the centre, and Judea in the south.

**Jesus at Jacob's**

**Well.**

Now Jesus had spent the first nine months of His public ministry in the southern province, where John had, for more than a year, been exercising his ministerial functions, and whose great influence with the people had caused the authorities at Jerusalem no end of concern.

*When therefore the Lord knew how, that is, with what jealousy and alarm the Pharisees had heard that Jesus was making and baptizing more disciples than John—although Jesus Himself baptized not, but His disciples—having no desire unnecessarily to intensify their hostility, or to involve Himself prematurely with the ecclesiastical authorities of the nation, in the exercise of that prudent precaution which characterized His entire career, He left Judea, and departed again into Galilee, where He would be less liable to violent interrup-*



tion, and where, for the most part, the remainder of His ministry was spent.

*And* in making this journey from Judea to Galilee, showing Himself thereby superior to the prejudices of the more strict among His compatriots, who regarded the intermediate province as a polluted country, and who, in passing hither and thither between the northern and southern provinces, crossed the Jordan, and, at much personal inconvenience, made the more extended journey through Perea, in order to avoid it, *He*, on the contrary, taking the most direct route, as the breakdown of the middle walls of partition between peoples, as a moral necessity, *must needs go through Samaria !*

*So*, in the course of His journey, *He cometh to a city of Samaria, called Sychar, near to the parcel of ground that, well-nigh two thousand years before, Jacob gave to his son Joseph : and Jacob's well was there.*

*Jesus therefore, being wearied with His six hour journey under a tropical sun, sat thus by the well.*

*It was about the sixth hour, or high noon, when Jesus and His disciple-band arrived at this historic spot.*

Now it came to pass while He was thus sitting

by the well, according to the custom of the country, the females being the drudges and  
**Living Water.** slaves of the opposite sex, *there cometh a woman of Samaria to draw water :* and in violation of immemorial usage, startling the woman by His simple request, as the most natural way of opening the conversation between them, especially as He was very thirsty, *Jesus saith unto her : " Give Me to drink ! "*

*For His disciples,* who would otherwise have ministered to His needs, *were gone away into the city to buy food.* Hence the ostensible reason for His asking this act of courtesy from the woman.

*The Samaritan woman therefore,* detecting from His appearance and speech the nationality of her stranger suppliant, sharing in all the prejudices of her people, instead of instantly granting the favor asked, seeking for an explanation of a proceeding so unusual, in utter astonishment *saith unto Him : " How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman ? "*

*For,* in explanation of the conduct of the woman, which to us seemeth so strange, it should be said that, owing to a race and religious hatred of centuries' standing between the two peoples, *Jews have no dealings, no social intercourse, with Samaritans.*

Keeping His supreme purpose steadily in view,

staying not to answer her question and explain why, being a Jew, in violation of prevailing usage, He had asked her to do Him the favor of giving Him a drink of water, but turning the incident to noblest ends, seeking to lift the thoughts of the woman to matters infinitely above the mere wants of the body, in language designed to excite her curiosity, to raise her expectations, and lead her on to further inquiry, *Jesus answered and said unto her* : “ *If thou knewest the gift of God, and who it is that saith to thee ‘Give me to drink’ ; forgetting all petty jealousies, and embracing the rare opportunity now afforded thee, thou wouldest have asked of Him, and, without cavil or question, He would have given thee something worth the having, even living water !* ”

Attaching, as was to be expected, no spiritual significance to what our Lord had said, but putting upon His words their literal sense, with mingled feelings of surprise, curiosity and incredulity, and not without a spice of humor in her utterance, *the woman saith unto Him* : “ *Sir, Thou hast nothing to draw with, and the well is full ninety feet deep : from whence then hast Thou that living water of which Thou dost speak ? Art Thou greater than our father Jacob—for the illustrious patriarch is our ancestor as well as yours—who gave us the*

*well, and drank thereof himself, and his sons, and his cattle?* Dost Thou really mean to say that Thou canst furnish any better water than this or in any more abundant supply?"

Not noticing the implied taunts of the worldly woman, but leading her gently and almost imperceptibly on from material matters to spiritual things, seeking to raise her desires by extoling the excellence of the gift He hath to bestow, and replying to her thoughts rather than her words, *Jesus answered and said unto her* : "Between the water of this well, plentiful and excellent as it is for the purpose for which it is intended, and the water that I have to give, there is really no comparison: for *every one that drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, even the gospel of the grace of God, shall become in him a well of water, a perennial fountain of spiritual satisfaction, springing up unto eternal life!*"

Still in frivolous and frolicsome mood, knowing little and caring less about the meaning and purpose of our Lord's words, but, taking them in their literal sense, in a sneering and sarcastic spirit, naïvely and with a touch of humor, *the woman saith unto Him* : "Sir, give me this water that I

*thirst not, neither come all the way hither to draw.* Such water would be a fine thing, a really great convenience, a vast practical benefit: give it me, therefore, if Thou really hast it to give ! ”

Perceiving that to pursue this line of thought with this thoroughly worldly and sensual woman was useless, with the view of reducing her to a more sober frame of mind and of arousing her sleeping conscience, and at the same time of disclosing to her the fact that He with whom she now had to do, was not an ordinary Jew with whom she might trifle at will, like the faithful surgeon thrusting the lance right to the spot, hurting that he may heal, *Jesus saith unto her : “ Go, call thy husband, and come hither ! ”*

With the same levity and want of seriousness which characterized her previous answers, seeking to parry a thrust of the sword of truth she somewhat keenly felt, and endeavoring to hide her sense of shame under an affected air of mirthfulness, jauntily and with the spirit of unconcern characteristic of the pleasure-loving, light-living person she was, and with the evident intention of deceiving our Lord, *the woman answered and said unto Him : “ I have no husband ! ”*

Not having drawn His bow at a venture, the

arrow aimed at her conscience having reached the mark, commending as far as possible the woman's candor, but, at the same time, exposing her vain attempts to cover the facts by her equivocation, with a touch of irony and a bite of sarcasm proceeding to unfold to her her wanton life, thereby also revealing to her somewhat of His own character, *Jesus saith unto her* : “ *Thou saidst well, ‘ I have no husband ’ : for thou hast had five husbands : and he whom thou now hast is not thy husband : this hast thou said truly !* ”

Sobered by this astonishing revelation on the part of an unknown stranger ; her light, half-bold mood entirely gone ; her eyes being opened, if, indeed, her conscience be not also awakened ; of nimble thought, recovering quickly from the momentary confusion occasioned by the disclosure of Jesus ; changing the subject now become disagreeably close and personal, and taking refuge behind the long-standing religious controversy between the two peoples ; with great diplomacy and consummate tact in the management of her case, *the woman saith unto Him* : “ *Sir, I perceive that Thou art a prophet, and as such, canst authoritatively settle for us the disputed question as to which is the true religious centre of the world. Our fathers, from time immemorial, worshipped*

*in the temple on this mountain, even Gerizim here, at whose base we now are ; and ye, on your side, say that in Jerusalem, on Mount Zion, is the place, the one Temple, where men ought to worship.* Now between these two conflicting opinions what is one to do? where is one to go? which is right? Tell me."

Saddened by the superstitious and degrading bondage to the mere externals and non-essentials

**Sublime Divine** in religion which the statement  
**Disclosures.** of the woman's question implied ;

turning from the gloomy past, His soul filled with a divine enthusiasm as the vision of the New Era of which He was not only the Prophet, but which He Himself came to inaugurate, when the local, national and transitory in religion shall have passed away before the universal, spiritual and eternal ; resolving in passing the woman's theological perplexity by declaring as between the rival sanctuaries for that of the Jews as against that of the Samaritans, for Mount Zion as against Gerizim ; then with a look to the future, rising not only above His own age, but above the prejudices of all ages and peoples, sounding the death-knell of all local religions, freeing the conscience from all thrall of place and tradition,



relegating to the Heart, the true Temple of God, the whole office of worship, giving to mankind their charter of spiritual liberty for evermore, laying the foundations of the New Religion of All Humanity, with all the heavens as its sphere and all the earth its home; thus showing Himself a Prophet indeed, following the woman's lead, giving utterance to the sublimest and most imperial spiritual conceptions in words of measureless significance, *Jesus saith unto her: "Woman, though thou mayest think incredible what I am now about to say to thee, nevertheless believe Me, the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father !*

*"Ye worship that which ye know not : we worship that which we know : for salvation is from the Jews.*

*"But the hour cometh and now is, when the true worshippers shall worship the Father, not in any mere outward and formal service, in a material and fleshly sanctuary, but in the highest region of the soul, where the divine and human meet, the worship being conformed to the nature of its object, in spirit and truth : for such doth the Father seek to be His worshippers !*

*"God is spirit : and therefore absolutely free from all limitations of space and time : hence they*



*that worship Him acceptably must, according to His nature, worship in spirit and truth !”*

Made dizzy by the great discourse to which she had listened in dumb amazement, fainting at the sublimity of what she had heard, deeply impressed, yet not fully convinced, feeling that such a revolution as Jesus had declared could only be affirmed by One greater even than a prophet, and so, deferring a definite decision to some future time, with the view of bringing the conversation to a close, in her perplexity *the woman saith unto Him : “ I know that Messiah cometh—which is called Christ—when He is come, He will declare unto us all things !”*

Promptly on the word of the woman in which she declared her readiness to welcome Messiah in His prophetic dignity, the revelation, as always, being according to the faith of the recipient, in that character with infinite grace and condescension making Himself known to the woman as He had done to no other, *Jesus saith unto her : “ I that speak unto thee am He !”*

*And upon this* august disclosure of His official person, at this crisis in the conversation, returning from the city whither they had gone to buy food,

*came His disciples; and they marvelled that, in violation of the immemorial decorum of that country, He was speaking with a woman; yet, so profound was their reverence for their youthful Master, no man among them said, "What seekest Thou?" or, "Why speakest Thou with her?"*

*So after Jesus had told her He was the Messiah, absorbed by the new thought which had thus been lodged in her heart, flushed with excitement and eager to tell the wonderful news—an illustration of the expulsive power of a new affection—forgetting what she came for, the woman left her waterpot, and went away into the city, and, playing the part of an evangelist, with true tact and great zeal, not declaring, "I have seen the Messiah," since, as a woman, her opinion would be lightly esteemed, but by way of suggestion, saith to the men: "Come, see a Man, which told me all things that ever I did! Can this be the Christ?"*

As a result of the woman's extraordinary announcement, the curiosity of the men being roused, and eager to see for themselves,  
**The Sequel.** *they went out of the city, and hastening across the fields which separate Sychar from Jacob's well, arriving in constantly increasing numbers, they were coming to Him.*

*And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, "He told me all things that ever I did."*

*So when the Samaritans came unto Him, and saw and heard for themselves, they besought Him to abide with them : and, perceiving their readiness to receive the truth, He abode there two days.*

*And many more believed because of His word ; and they said to the woman : " Now we believe, not because of thy speaking, much as we are indebted to thee for that ; for we have heard for ourselves, and, from His marvellous teaching and the benignity of His disposition, know that this is indeed the Christ, the Saviour of the world ! "*

*In the meanwhile, that is, during the time between the departure of the woman and the arrival of the Sycharites, the disciples,*

**The Spiritual Harvest.** *anxious about His physical strength, prayed Him, saying :*

*" Rabbi, eat ! "*

*But, filled with the enthusiasm of soul-saving, replying enigmatically to the urgent entreaties of His disciples, so as thereby to raise their thoughts also to spiritual things, He said unto them : " I have meat to eat that ye know not ! "*

Attaching only a gross and literal sense to our Lord's words, as though He referred to food brought in their absence, *the disciples therefore said one to another* : " *Hath any man brought Him aught to eat ?* "

Seeing the strange misconception of His disciples, who had as yet advanced but a little way in the knowledge of spiritual things, explaining that His food was His work, unlike ministers, who perform their duties in a perfunctory way, *Jesus saith unto them* : " *My meat is to do the will of Him that sent Me, and to accomplish His work !* "

" *Say not ye, as an excuse for indolence in garnering the heavenly wheat, as ye are accustomed to do with reference to a kindred process in the natural world, ' There are yet four months after the seed sowing, and then cometh the harvest ' ; behold, I say unto you, ' Lift up your eyes, and look on the fields, that they are white already unto harvest !* "

" In the spiritual world there is no need of waiting, for the harvest is all the year round.

" *He that reapeth receiveth wages, and gathereth fruit unto life eternal ; that he that soweth and he that reapeth may rejoice together.*

" *For herein is the saying true, ' One soweth, and another reapeth.' I sent you to reap that*

*whereon ye have not labored : others, your predecessors in Messianic toil, have labored, and ye are entered into their labor : and so it will be till the harvest of the world is entirely reaped."*

## *Jesus in Galilee.*

*And after the two memorable days Jesus spent with the Samaritans in Sychar, continuing His journey, He went forth from Galilee's Welcome to Jesus.*

*For Jesus Himself testified, that a prophet hath no honor in his own country. So, instead of beginning His Messianic work in Galilee, He began by making Himself known and honored outside of it, at Jerusalem, and in Judea, and in Samaria ; hence, when at length He came into Galilee, proud of their fellow-countryman, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast of the Passover, about nine months before ; for, remote as was the province from Jerusalem, they also, in common with all Jews, went unto the feast.*

*Now when Jesus arrived in His own country, He came therefore again unto Cana of Galilee, the scene of His first miracle, where He made the water wine.*

*The Nobleman's Son Healed. And there was a certain nobleman, whose son was sick at Capernaum twenty*

miles to the eastward of Cana. *When he heard that Jesus*, whose fame as a Divine Healer had preceded Him, *was come out of Judea into Galilee, he went unto Him, and*, supposing that His presence at the bedside of the patient was necessary, *besought Him that He would come down to Capernaum and heal his son ; for he was at the point of death*, and all hope of saving him depended on what Jesus could do for him.

Neither granting his petition nor refusing the nobleman's request, but as a necessary corrective of the moral condition of His suppliant, referring to and rebuking that tendency which was so marked a characteristic of the Jews, *Jesus therefore said unto him : " Except ye see signs and wonders ye will in no wise believe ! "*

Presuming our Lord to be subject to the limitations of an ordinary physician, restricting His healing power to His personal presence beside the patient not only, but to this present life as well, impatient of all delay, with no heart for theological controversy, or for aught else but the recovery of his son, pleading the urgency of his case and using terms of endearment which made his request all the more touching, in the anguish of his heart *the nobleman saith unto Him, " Sir, come down ere my child, my baby boy, die ! "*

Moved with compassion, yielding to the faith which breathed in the nobleman's prayer, but in such a way as immediately to elevate and purify it, putting it to the test in the very point where it was weakest, surprising the distressed father with this glad announcement, *Jesus saith unto him : " Go thy way ; thy son liveth ! "*

It was enough. His appearance and manner begetting in him the fullest confidence, *the man believed the word that Jesus spake unto him, and with happy heart he went his way back to Capernaum.*

*And as he was now going down, eager to convey the joyful news, his servants met him, anticipating his inquiry, and saying that the crisis was past, that his son lived, and would surely recover !*

*So when he heard the glad announcement, he inquired of them the hour when he began to amend. They said therefore unto him : " Yesterday at the seventh hour the fever left him ! "*

*So the father knew that it was at that hour in which Jesus said unto him, " Thy son liveth : " and himself believed that Jesus was the Christ, and his whole house !*

*This is again the second sign that Jesus did, having come out of Judea into Galilee : both being wrought at Cana, the former on His first re-*



turn, and this latter on the occasion of His second return to His own country. This, however, was the first case of telepathy, or healing at a distance, which Jesus did, and the first case of such kind of healing, moreover, of which any record is had.

## *The Beginning of Conflict.*

IN JUDEA AGAIN.

ABOUT two months *after these things there was a feast of the Jews, and, as was His wont, Jesus went up to Jerusalem to join in*  
**The Miracle of** its celebration.

**Bethesda.**

*Now there was in Jerusalem by the Sheep Gate, a fountain or pool, whose waters, at certain times, possessed wonderful medicinal qualities and healing properties, and which, from this circumstance, is called in Hebrew Bethesda, that is, House of Mercy, having built around it for the accommodation of the unfortunate who sought to avail themselves of its benefits, five porches.*

*In these lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water, at which time only it was effective for healing purposes.*

*And a certain man was there among the number, which, suffering from paralysis, had been no less than thirty and eight years in his infirmity!*

*When, drawn hither through His sympathy with*

the sick and the friendless, as He threaded His way among the hapless creatures, *Jesus saw him lying, and*, having informed Himself as to the facts in his case, *knew that he had been now a long time in that case*, moved with compassion, with the view of drawing the unfortunate man from the dark discouragement into which this long and useless waiting had plunged him, and of awakening hope afresh within him, *He saith unto him* : “*Wouldest thou, dost thou really wish to, be made whole ?*”

Not knowing the Stranger, and naturally supposing from His question that He attributed the fact that he remained for so long a time unhealed to indifference and want of will on his part, by way of disabusing His mind of any such impression, assuring Him that it was no lack of desire, no fault of his, that he continued so long in his infirmity, telling Him his pitiful tale, *the sick man answered Him, saying* : “*Sir, both poor, helpless and friendless, I have no man, when the water is troubled, to put me into the pool : but, as the moving of the water occurreth at irregular intervals only, notwithstanding my best endeavors to get there in time, while I am coming, another more fortunate and less feeble than myself, time after time, steppeth down before me, until now, having given up all hope, I despair of ever being healed at all !*”

Whereupon, having heard his doleful story, proving Himself, as ever, the Friend of the friendless and the Helper of the helpless, giving expression at once to His own instinctive benevolence and to the despondent invalid a glad surprise, speaking in an accent that none could disobey, *Jesus saith unto him : " Arise, take up thy bed, the mat whereon thou liest, and, going thence, walk ! "*

*And straightway*, though bathed in no refluent waters, a healing influence from the fountain of life itself, like an electric current, thrilling through his withered and powerless limbs, *the man was made whole, and, obeying with alacrity the command of His unknown Benefactor, took up his bed and walked !*

*Now it was the Sabbath on that day* when this impotent man was healed and left Bethesda's

**Jesus Charged  
with Sabbath  
Breaking.**

porches, carrying his bed, rolled up in a bundle, upon his back. Such an act, however, the Pharisees regarded as a violation of their rules for the observance of the Sabbath—rules so rigid, as utterly to dehumanize that most beneficent divine institution, and to positively forbid all works either of necessity or mercy, at least so far as human kind were concerned, on that day.

So some of *the* official *Jews* who chanced to meet this newly healed man as he walked on his way, incensed at seeing their authority so openly set at defiance, stopped him, and in angry tones and menacing manner, *said unto him that was cured* : “Dost thou not know what day this is? *It is the Sabbath, and it is not lawful for thee to take up thy bed.* Hast thou forgotten the son of Shelomith, who, though half an Egyptian, was stoned to death for gathering sticks on that day? and art thou not aware that the prophet Jeremiah expressly said : ‘Take heed to yourselves, and bear no burden on the Sabbath day’?”

Making no attempt at self-defence on the score of the law, *but* giving to his accusers an account of what had taken place in his case, and putting himself under the protection of Him who had miraculously given him the power to do as he was doing, deeming His command an all-sufficient warrant for his act, and offering it as his sole apology or excuse for what on his part seemed to them a serious breach of their Sabbath law, *he answered them* : “*He that made me whole, the Same said unto me, ‘Take up thy bed and walk’!*”

Blind to the good deed done to the impotent man, and failing to see in it the seal of a divine

commission on the part of Him who did it, whose person and authority they would therefore feel bound to respect; but seeing only in His act a studied contempt for their authority, which they regarded as supreme, and resolving to bring Him to book as the chief offender in the case, whoever He might be, catching up the words of the healed man, *they eagerly asked him*, saying: "*Who is the man that said unto thee, 'Take up thy bed and walk'?*"

*But he that was healed wist not who it was* that had cured him, and laid upon him the objectionable injunction: *for* he had never seen Him before, and immediately after He had spoken the words that restored to him his lost powers, anxious to avoid all undue excitement, *Jesus had conveyed Himself away, a multitude being in that place*, rendering it all the more easy for Him to escape recognition.

*Afterward Jesus findeth him in the Temple*, whither he had gone to render thanks for the great mercy that had been shown to him, *and*, supplementing his physical healing with a spiritual lesson, looking to the cure of his soul, in words of solemn caution, *said unto him*: "*Behold, thou art made whole: sin no more, lest a worse thing befall thee!*"

Straightway, therefore, *the man went away, and told the Jews that it was One well known to them, even Jesus which had made him whole !*

*And for this cause did the Jews begin to persecute Jesus, ever after seeking an opportunity to slay Him, because He did, that is, was in the habit of doing, these things on the Sabbath !*

*But, in justification of His habit of doing deeds of mercy on the Sabbath—deeds which were by no means in violation of the original law of the fourth commandment, but only of the Pharisaic gloss put upon it by the rabbis—in a sublime appeal from the rescripts and traditions of man to the authority of God, sharply contrasting the merely negative, traditional observance of the Sabbath as enjoined by the rabbis, with the positive, final fulfillment of spiritual service for which it was a preparation, proclaiming at once the unceasing beneficence of God in His works of providence, and of His own filial relation to Him, in a sentence which, were it not the highest truth would be the noblest poetry, and not the less emphatic because so condensed, Jesus answered them, saying : “ My Father worketh even until now, and, in imitation of His supreme example, I work ! ”*

**Jesus Justifies  
His Sabbath  
Work.**

*For this cause, therefore, this double reason—the short defence which Jesus made of His course, so far from appeasing their wrath, serving only to make them the more bitter against Him—the official Jews sought the more to kill Him, because, as they alleged, He not only broke the Sabbath, but also, adding another and even more heinous offence to the first, being guilty of blasphemy, in that, being, as they erroneously supposed, a mere man, He called God His own Father, thereby making Himself equal with God !*

Knowing the thoughts and evil designs of His enemies, the official Jews, resolving at the earliest opportunity to vindicate Himself from the charges of Sabbath breaking and blasphemy which they brought against Him, and to give a more full and particular explanation of His person and claims, of His office and mission, in an address of unrivalled depth and majesty—an address remarkable in every respect, but in nothing more than the direct assumption of divine authority—for, abating nothing of the claims previously made, rising above all conventional grounds and above all mere human sanctions, soaring to the highest Heaven, placing Himself, as His Son, beside God, judging His very judges, condemning the highest tribunal of His people, propounding doctrines that we have no line



to fathom and no mind to take in, *Jesus therefore answered and said unto them :*

*“ Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing : for what things soever He doeth, these the Son also doeth in like manner.*

**Nature and Pre-rogatives of Jesus.**

*“For the Father loveth the Son, and sheweth Him all things that Himself doeth : and greater works than these will He shew Him, that ye may marvel.*

*“For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will.*

*“For neither doth the Father judge any man, but He hath given all judgment unto the Son ; that all may honor the Son, even as they honor the Father.*

*“He that honoreth not the Son honoreth not the Father which sent Him.*

*“Verily, verily, I say unto you, ‘ He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.’*

*“Verily, verily, I say unto you, ‘The hour cometh, and now is, when the spiritually dead shall hear the voice of the Son of God ; and they that hear shall live !’*

*“For as the Father hath life in Himself, even so*

gave He to the Son also to have life in Himself: and He gave Him authority to execute judgment, because He is the Son of Man.

“Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

“I can of Myself do nothing: as I hear, I judge: and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me.

**Four Distinct  
Witnesses to  
Jesus.**

“If I bear witness of Myself, My witness is not true. It is another, that beareth witness of Me; and I know that the witness which He witnesseth of Me is true.

“Ye have sent unto John, and (a) he hath borne witness unto the truth.

“But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

“He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for (b) the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me, that the Father hath sent Me.

*"And (c) the Father which sent Me, He hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His form. And ye have not His word abiding in you: for whom He sent, Him ye believe not.*

*"Ye search the scriptures, because ye think that in them ye have eternal life; and (d) these are they which bear witness of Me; and ye will not come to Me, that ye may have life.*

*"I receive not glory from men.*

*"But I know you, that ye have not the love of God in yourselves.*

**Cause of Jewish**

**Unbelief.**

*"I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.*

*"How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not!*

*"Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye be-*

**Jewish Incon-**  
**sistency.**

*lieved Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"*

## *In Galilee Again.*

*After these things*, as on a previous occasion, retiring from the scene of conflict in Jerusalem,

***Feeding the Five  
Thousand.*** and returning again into the northern province, where, after a

protracted period of unceasing and exhausting labors, desiring to withdraw Himself for a season from public notice, as also from the persecution of Herod, who had meanwhile beheaded the Baptist, *Jesus went away to* Bethsaida Julius, in Gaulonitis, *on the other or northeast side of the sea of Galilee*, which is the sea of Tiberias.

*And a great multitude followed Him*, not because they hoped or desired to receive from Him any spiritual benefit, but from that vague, idle curiosity and love of excitement, which are the principles that gather nearly every crowd in the world, *because they beheld the signs, the miraculous cures which He did on them that were sick.*

*And Jesus went up into the mountain or range of hills which encircleth the lake, and there He sat with His disciples.*

*Now the Passover, the feast of the Jews, was at hand.*

*Jesus therefore lifting up His eyes, and seeing that a great multitude on their way to the feast, cometh unto Him, being moved with compassion for them, because they were as sheep not having a shepherd, having meanwhile taught them many things, proceeding to shew His tender concern for their physical as well as their spiritual needs, as the evening was drawing on, saith unto Philip, who was of Bethsaida, the very town near which they were then assembled: "Whence are we to buy bread that all these people may eat?"*

*And this Jesus said to prove Philip, that is, to see whether his faith would be equal to the emergency: for He Himself knew what He would do.*

Making his calculation with prudence and good sense, and not with faith, speaking through his lips, *Philip answered Him: "Two hundred pennyworth of bread, even though we could procure that much, is not sufficient for them, that every one may take even a little.* This much, however, is beyond the capability of the neighborhood, so that, to furnish them with anything like a meal is out of the question, so far as we are concerned!"

*One of His disciples, Andrew, Simon Peter's*

*brother*, who was also, like Philip, a native of the district, as strangely unmindful of our Lord's ability to meet the difficulty as though he had never witnessed any display of His supernatural power, his faith, as a factor, not entering into the calculation at all, but having made a discovery, though conscious of its utter inadequacy, nevertheless venturing to suggest it as the best solution of the problem he could think of, *saith unto Him* : “ *There is a lad here, which hath five barley loaves, and two little fishes : but what are these among so many ?* ”

It was enough, however. Having caused the disciples to realize their own utter inability to meet the emergency, with the view of teaching them in every such exigency to rely on His interposition, speaking as though the feast were already spread, with an eye to their orderly arrangement, so that no imposition or deceit might be practiced, or any passed over, in the distribution, *Jesus said to them* : “ *Make the people sit down !* ”

*Now, being the spring season, there was much grass in the place.*

*So the men sat down thereon, as on a carpet, in ranks by hundreds, and by fifties, in number about five thousand !*

*Jesus therefore took the loaves which the dis-*

ciples had provided as their contribution to the extemporized meal, *and*, making them the basis of the needed supply, *having given thanks*, through the agency of His disciples and other helpers pressed into the service for the occasion, *He distributed to them that were set down ; likewise also of the fishes as much as they would !*

*And when they were filled*, having thus put to shame the mere rationalizing of Philip and Andrew, and showing His care for little things, and His dislike of all waste and extravagance, imparting a lesson in economy of very wide application to His followers for all ages, *He saith unto His disciples : "Gather up the broken pieces which remain over, that nothing be lost !"*

So, in obedience to our Lord's directions, *they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten !*

*When therefore the people saw the sign which He did*, in its magnitude far surpassing that which

**False Enthusiasm.**

any previous messenger from God had wrought, their enthusiasm being raised to the highest pitch, *they said : "This is of a truth the prophet like unto Moses that cometh into the world !"*



*Jesus therefore perceiving* how utterly they had mistaken His character and misunderstood His mission, and *that they were about to come and take Him by force, to make Him King*, recoiling at the thought, with the view of preventing any such consummation, leaving the excited multitude, *withdrew again into the mountain Himself alone.*

*And when evening came*, at His urgent solicitation, that He might have another opportunity to show them His ability to come to their aid in every emergency of life, *His disciples went down unto the sea ; and they entered into a boat, and in obedience to His command were going over the sea unto Capernaum*, which was situated on the western and opposite shore.

*And it was now dark, and Jesus had not yet come to them !*

*And the sea was rising by reason of a great wind that*, sweeping down through the mountain gorges, *blew upon it*, throwing its waters into violent commotion !

*When therefore they had rowed about five-and-twenty or thirty furlongs, they behold Jesus*, who, from His mountain solitude, had seen them toiling in rowing, *walking on the wave tops of the tem-*



pestuous sea, and drawing nigh unto the boat : and, though they had looked for His coming, being wholly unprepared for the extraordinary method of His approach, and not being able to recognize Him in the dark, but supposing He was a spectre or phantom, *they were afraid !*

*But*, sympathizing with them in their distress, unwilling to protract their agony longer than necessary, assuring them that the figure they see walking on the deep is no spirit or spectre, no enemy or object of dread, but their own beloved Master, *He saith unto them : “ It is I ; be not afraid ! ”*

And recognizing His familiar voice, which penetrated the clouds and the darkness, and made itself heard above the roaring of the wind and the raging of the sea, their fears being entirely removed, *they were willing therefore to receive Him into the boat :* and straightway, the wind having ceased and the sea having become calm, so that the disciples no longer found any difficulty in rowing, *the boat was at the land whither they were going !*

## *The Synagogue Sermon.*

*On the morrow, the day after the miraculous feeding of the five thousand, that part of the origi-*

**Historical Intro-  
duction.**

*nal multitude which, remaining all night in the expectation of again being in the company of Jesus, stood on the other or northeastern side of the sea, saw that there was none other boat there, save one, and that Jesus entered not with His disciples into the boat, but that His disciples went away alone—howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks :—when the multitude therefore saw that Jesus was not there, neither His disciples, concluding that, escaping their notice, He must have crossed over during the night, and resolving to follow, they themselves got into the boats, and came to Capernaum, seeking Jesus.*

*And when they found Him on the other or northwestern side of the sea, deeming it unlikely that He had made the journey on foot, and unable to understand how He could possibly have got to Caper-*

naum, since He did not go in the boat with His disciples—the only boat that was there at the time,—ignorant of what had actually taken place; and filled with surprise and curiosity *they said unto Him: “ Rabbi, when camest Thou hither ? ”*

Returning no answer to this trifling question, knowing that in their state of mind it would be of

**The Work of Works.** no use to tell them when He had come, or how, but laying bare at a stroke their unworthy

motives, and, in His most solemn and impressive manner, administering a keen and cutting rebuke to their carnal-mindedness, *Jesus answered them and said: “ Verily, verily, I say unto you, Ye seek Me, not because ye saw signs, but, from a lower and more carnal motive still, because ye ate of the loaves, and, satisfied with food as animals with fodder, were filled ! ”*

*“ Work not exclusively or excessively for the meat which, yielding only a temporary good, perisheth, but, as the supreme object of your existence, for the meat, the spiritual food, which abideth unto eternal life, which the Son of Man shall give unto you : for Him the Father, even God, accrediting Him by numerous and intelligible signs, hath sealed ! ”*

Somewhat aroused and impressed, but still totally ignorant of the way of life, appearing to enter into the thought of Jesus, admitting in word, at least, the higher aim of work, but erroneously supposing that merit could attach to any work they could perform, so as thereby to establish a righteousness of their own, *they said therefore unto Him* : “ *What must we do that we may work the works of God, that is, the works God requireth as the ground of our salvation ?* ”

Taking up their legal thought and turning it into an evangelical channel, dealing at once with the error and the truth in the question put to Him, reducing all works to be done to one single work in which all fragmentary and partial works are included, in a simple formula which containeth the complete solution of the relation between faith and works, *Jesus answered and said unto them* : “ *This is the work of God, the work that God requireth as the ground of your salvation, that ye believe on Him whom He hath sent !* ”

The lowly condition in which Jesus appeared being, in the opinion of those whom He addressed, altogether out of keeping with the claim of Messiahship He made for Himself, and not satisfied with

***The Bread of  
Life.***

any evidence that He had yet given them, but demanding a specific authentication of it in His case, with an evident sneer or sarcasm in their question, *they said therefore unto Him : " What then doest Thou for a sign, that we may see in the miracle wrought unanswerable proof that Thou art the Messiah, and, seeing the miracle, may thus be able to believe Thee ? What workest Thou in justification of the claim Thou dost make for Thyself ?*

*" Our fathers ate the manna in the wilderness as an evidence of the divine legation of Moses ; as it is written, ' He gave them bread out of heaven to eat.' Give us some such specific sign that Thou art the Messiah, and our allegiance is Thine ! "*

Replying to the argument of His auditors and interlocutors in which they made a disparaging comparison between Himself and Moses, between His miracle of feeding the five thousand and the feeding of Israel with manna, perceiving their confusion of idea, and giving an explanation which bringeth to light the opposition between His thought and theirs, between the manna to which they referred and the bread, the spiritual food, which He is now ready to give them, as if by the solemnity of His manner and the weight of His utterance to dispel their delusions, *Jesus therefore said unto them : " Verily, verily, I say unto you,*

*It was not Moses that gave you the bread out of heaven* to which ye refer, he being only the agent of God in supplying the manna, which, at best, bestowed only a temporary benefit; *but My Father giveth you directly the True Bread out of Heaven*, of which the manna was only a type.

*“For the Bread of God is that which, divine in its origin, cometh down out of Heaven, and, unlike the manna, being permanent in its benefits and universal in its design, giveth life unto the world !”*

Without any clear conception of our Lord's meaning, but interpreting His words in accordance with their material hopes, like the woman of Samaria in regard to the water which Jesus offered her, and whose transcendent qualities He set forth in her hearing, impressed with the immense advantages of such a daily supply of their temporal wants, in a half wishful, incredulous way, *they said therefore unto Him : “ Lord, evermore give us this bread !”*

Perceiving the grossness and carnality of their thoughts, explaining that Himself in His character and offices as Messiah is the food that endureth, and that faith in Him is the way to obtain it, dropping all further reserve and indirection, and speaking of Himself in the first person, *Jesus said unto them : “ I am the Bread of Life :*

*he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst, the supply of spiritual nourishment being both plentiful and continuous !*

“ *But* I am quite aware that your carnal expectations concerning the Messiah, and your consequent unbelief in Me, will prevent you from complying with these simple conditions : for as *I said unto*

**Salvation of the  
Elect Assured.**

*you* a moment ago, and now say unto you again, *that ye have seen Me*, accredited, as I am, by My words and works, My miracles and My teaching, *and yet*, in the face of all these signs, *ye believe not !*

“ Yet, though ye believe not, I shall not labor in vain, as there will not be wanting, and that in large numbers, those who will believe Me ; for I labor in the assurance, that *all that which the Father* in the exercise of His sovereign grace and love *giveth Me shall come unto Me ; and him that cometh unto Me*, irrespective of his previous character, condition, or nationality, *I will in no wise cast out ;* but, on the contrary, I will receive him gladly and with joy when he cometh !

“ And of this all may feel confident, *for I am come down from Heaven, not to do Mine own will, but the will of Him that sent Me !*



*“ And this is the will of Him that sent Me, that of all that mystical body of believers which He hath given Me as the reward of My mediatorial work I should lose nothing, but, guiding it safely through all the dangers of this earthly life, should raise it up to the blessedness of eternal happiness at the last day !*

*“ For this is the will of My Father, that every one that, looking to Him by faith, beholdeth the Son, and believeth on Him as Messiah, should, as the result and outcome of such act, have eternal life ; and I, on My part, by way of making good My Father’s purpose, will raise him up at the last day ! ”*

No longer able to control their feelings, taking vigorous exceptions to our Lord’s assumption of

*Salvation is of* such high prerogatives, and giving  
*Grace.* vent to their angry dissent in unfavorable whispering that made

itself heard throughout the building where they were, *the official Jews therefore among His auditors murmured concerning Him, because, as they alleged, He said, “ I am the Bread which came down out of Heaven.” And, assigning as a reason for their indignant complaint His lowly, earthly origin, being either totally ignorant or entirely forgetful of His*



incarnation or Divine descent, with a tinge of contemptuous surprise *they said* among themselves : “ *Is not this Jesus, Jesus of Nazareth, the son of Joseph, whose father and mother we know ? How then doth He now say, ‘ I am come down out of Heaven ’ ? His claim is preposterous and not to be tolerated for a moment !* ”

Aware of their contemptuous sayings and malignant whisperings and inconclusive reasonings concerning Him, declaring the utter incompetency of His critics in the premises, replying to their vain cavilings, *Jesus answered and said unto them : “ Murmur not among yourselves, taking exceptions to the claim of Messiahship I make for Myself. It is a needless waste of time and energy. I am neither surprised at it, nor discouraged by it. It is, in fact, only what I am prepared to expect. Incapable of spiritual discernment or action, your unbelief is due to your depraved moral nature, which ye have in common with all the children of men.*

“ Ye cannot, as ye suppose, repent and believe at your own pleasure.

“ Faith is the gift of God, and *no man can come to Me* in the exercise of that grace, *except the Father which sent Me*, through the agencies of the gospel, *draw him : and I*, on My part, as I have be-

fore said, perfecting the work which the Father hath begun, *will raise him up in the last day !*

“Nor am I saying anything but what your own Scriptures teach, and what therefore ye yourselves ought to know ; for *it is written in the prophets, ‘ And they of the Messianic community shall all be taught of God.’* Whence it is evident that your unbelief, the fact that ye do not come to Me, is due to this, that ye are not the subjects of such divine teaching ; for *every one that hath heard from the Father* the whisperings of His grace, *and hath learned* the lessons of His love, *cometh unto Me !*

“*Not that any man hath seen the Father, save He which is from God, He hath seen the Father !*”

Returning now to the main thread of His discourse which was interrupted by the murmuring of

His auditors, speaking out now  
***The True Bread.*** much more clearly and plainly about Himself, dropping all reserve, and revealing Himself as the object of faith, openly and without figure, continuing His address, *Jesus said unto them : “ Verily, verily, I say unto you, He that believeth, as the result of that act, hath eternal life !*

“*I am the Bread of Life !*

“*Your fathers did eat the manna in the wilder-*

ness, and they died. *This is the bread which cometh down out of Heaven, that a man may eat thereof, and not die !*

*“ I am the Living Bread which came down out of Heaven : if any man eat of this Bread, he shall live forever ! Yea, and to tell you all, that ye may have the paradox even to the end, the bread which I will give is My flesh, giving Myself as a sacrifice for the life of the world ! ”*

Incapable of understanding such high spiritual teaching, not confining themselves to a whispered

**The Soul's true** murmuring, as before, but breaking out into violent debate,  
**Sustenance.** reasoning and arguing among

themselves in an angry and excited manner, some contending for the literal sense, others favoring a metaphorical interpretation of our Lord's words, others decrying the whole thing as too revolting and absurd for serious consideration, *the Jews therefore strove one with another, saying with contempt in their question : “ How can This Man, this Nazarene, give us His flesh to eat ? ”*

Passing by their “ How,” as in the case of Nicodemus, without an explicit answer, and meeting the difficulty raised by their question by what is really a fact of experience, stating the great truth,

first in a negative and then in a positive form, with deepening solemnity, *Jesus therefore said unto them : " Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, not, of course, in any literal sense, but spiritually, appropriating by faith the benefits of His sacrifice for sin, ye have not life in yourselves !*

*" On the other hand, he that so eateth My flesh and drinketh My blood hath eternal life : and, repeating what I have before said, perfecting his salvation, I will raise him up at the last day !*

*" For My flesh, spiritually regarded, is meat indeed, and My blood is drink indeed !*

*" He that by faith eateth My flesh and drinketh My blood abideth in Me, and I in him !*

*" As the Living Father, even God, sent Me, and I live because of the Father ; so he that thus eateth Me, he also shall live because of Me !*

*" This is the Bread which came down out of Heaven, and such is its design and effect : not as the fathers did eat the manna in the wilderness, and died, not having received any spiritual benefit therefrom : he on the contrary, that eateth this Bread shall live forever !"*

These things said He in the synagogue, as He taught in Capernaum.

Many therefore even of His nominal and unspiritual disciples, when they heard this, teaching

**The Offence of  
the Cross.**

so entirely at variance with all the ideas they had been taught to associate with the Messiah, giving expression to their dissent, speaking one to another, said : “ *This is a hard saying, repugnant alike to reason and our traditional faith ; who can hear it ?* ”

But Jesus, now on His way out of the synagogue, knowing in Himself from symptoms of discontent that He noticed that His disciples murmured at this, said unto them : “ *Doth this doctrine of vicarious sacrifice on My part, proving offensive to your natural heart, cause you to stumble in your allegiance to Me as Messiah ? What then if ye should see the Son of Man ascending where He was before, as He certainly will ? Would ye not find in this a still greater cause for stumbling ? something more difficult yet to receive and believe ?* ”

“ Howbeit My sayings are not to be understood in a gross and carnal or merely literal sense, but metaphorically, in a spiritual sense. *It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I have spoken unto you in their nature and purpose are spirit, and are life.* ”

“ *But there are some of you that, notwithstanding-*

ing your profession of faith, *believe not*; hence to such My words convey no intelligible meaning, and produce no beneficial effect, because this human condition is unfulfilled."

Nor was He deceived by the crowds that followed Him, as though they were all His loyal ad-

**Reason of Un-  
belief.**

herents; *for* from His intimate acquaintance with human nature *Jesus knew from the beginning* of His relations with them *who they were that believed not, and who it was that should betray Him. And, in explanation of their unbelief, He said: "For this cause have I said unto you, that no man can come unto Me, except it be given unto him of the Father. God hath not given you the grace of faith, therefore ye do not come unto Me in the exercise thereof."*

Our Lord's synagogue discourse and subsequent remarks had completely disenchanted and disillusioned the insincere and selfish of

**Proving the  
Twelve.**

those who followed Him, animated solely by a carnal Messianic hope. Their feelings toward Him now underwent a great change, all their enthusiasm having died out; for *upon* hearing the announcements

contained in *this* dialogue or discourse, *many of His disciples*, returning to their homes in disappointment and disgust, *went back, and*, refusing henceforth to identify themselves in any way with His cause, *walked no more with Him*.

Upon seeing this general desertion of His standard, and when it seemed for the time as though He would be entirely forsaken, with the view of testing their faith and loyalty, turning to the apostolic band, *Jesus said therefore unto the Twelve* : “*Would ye also, should I now absolve you from further allegiance, go away ?*”

Ever the first to speak, voicing, as he supposed, the sentiment of all his colleagues, and constituting himself as their mouthpiece, making this noble confession, in a strong burst of feeling, *Simon Peter answered Him, saying* : “*Lord to whom shall we go ? Thou hast the words of eternal life. And as for us, however it may be with others, we have believed and know that Thou art the Holy One of God !*”

Correcting the misapprehension of Peter, that orthodoxy in doctrine is a sufficient guarantee for moral steadfastness ; tearing off the veil that this profession, apparently unanimous, threw over the unbelief of one of their number, thereby showing to the false professor that He was not his dupe, and



to the others that He was not deceived ; startling the confident Peter and producing consternation and amazement among his fellow-apostles, addressing Himself to them all, *Jesus answered them*, saying : “ *Did not I choose you, the Twelve, and one of you is disaffected to Me, an adversary, a devil ?* ”

*Now He spoke of Judas the son of Simon Iscariot, for he it was that should betray Him, being one of the Twelve !*



## *At the Feast of Tabernacles.*

*And after these things, continuing His peripatetic course of itinerant evangelization, Jesus walked in Galilee : for He would*  
**Before the Feast.** *not walk in Judea, because, since His last visit to Jerusalem over a year before, an account of which has already been given, regarding Him as a Sabbath-breaker and a blasphemer, the official Jews sought to kill Him.*

*Now the feast of the Jews, the feast of Tabernacles was at hand, and, notwithstanding the hostility of the authorities in the Holy City, Jesus resolved to go up thence to join in its celebration.*

*Ignorant of His purpose, however, His brethren therefore, anxious that He should proclaim Himself, if indeed He were the Christ, and seeing in this feast a suitable opportunity for so doing, aware that He had not been to Jerusalem for almost a year and a half, said unto Him : “ Depart hence, and go into Judea, that, performing there these signs, Thy disciples also may behold Thy works, which Thou doest here in such profusion, and with*

so little effect; and if so be they be convinced of Thy Divine Legation, they will array themselves on Thy side and carry Thee to the throne. This is certainly the wise course to pursue, *for no man*, expecting public recognition, *doeth anything in secret*, as Thou art practically doing by confining Thyself to this remote and obscure province of Galilee, *and himself seeketh to be known openly*. If therefore Thou doest these things with the view of proving Thy Messiahship, change Thy course of procedure and, presenting Thyself in Jerusalem at the approaching feast, *manifest Thyself to the whole Jewish world!*"

*For even His brethren* at this time, six months before His death, remaining graceless and unconverted, *did not believe on Him* as the Messiah; but, eagerly desiring to have the question decided by competent authorities, they ventured to advise and even urge, when faith would have been content to wait.

Recognizing the correctness of the position of His brethren, that the Messianic question could not be decided in Galilee, but, unable to explain His reasons for not just then deferring to their wish, and not deeming the present an opportune time for going up to Jerusalem, and publicly manifesting Himself as Messiah, with calm and gentle dignity

*Jesus therefore saith unto them : “ My time is not yet come ; but, so far as any risks to your personal safety is concerned, your time is alway ready. The official world at Jerusalem cannot hate you, because ye are in entire sympathy with it ; but Me it hateth, because, being in complete antagonism to it, and witnessing against its corruptions and its hypocrisy I testify of it, that its works are evil. Go ye up therefore, when it suiteth you, unto the feast : I go not up yet unto this feast to publicly manifest Myself as Messiah, as ye desire and urge Me to do ; because My time for so doing is not yet fulfilled ! ”*

*And having said these things, remaining where He was, He abode still in Galilee. But when His brethren were gone up to the feast, then went He also up, not publicly, but, avoiding going hither in company with the numerous caravans which were at that time proceeding on their way to Jerusalem, lest a new movement of enthusiasm might manifest itself to take Him by force and make Him King, and without the possibility on His part of restraining it, as it were in secret, making the journey either entirely alone or with a very few only of His intimate associates.*

**Before Jesus  
Arrived.**

Disappointed at not finding Him at the very opening of the great national celebration, though feeling morally certain that He would be there, *the common people among the Jerusalem Jews therefore sought Him at the feast, and half in ill-will and half in curiosity, making inquiry among the parties of Galilean pilgrims, said: "Where is He, the famous prophet who created such an immense sensation when He was here a year or more ago, and of whom we have heard so much since? Surely He is here. Why then doth He not show Himself?"*

*And, as is always the case with every great innovator or reformer, opinions being divided, there was much murmuring or subdued discussion among the multitudes concerning Him: some judging by His words and acts, and divesting themselves of all prejudice, said: "He is a good man;" others regarding Him from a purely ecclesiastical point of view, out-and-out traditionalists, said: "Not so, but He is an impostor, and leadeth the multitude, ever ready to follow any demagogue, astray!"*

*Howbeit no man among His defenders spake openly of Him for fear of the official Jews, who cherished the most violent prejudices respecting Him, and who only wanted a good opportunity to put Him to death.*

*But, upon the fourth day, when it was now the midst of the feast,* having meanwhile in a quiet and unostentatious manner arrived in

***Jesus Replies to His Detractors.*** the Holy City, when all hopes of

His attending the festival had been given up, to the surprise of every one *Jesus went boldly up into the Temple, and,* taking up His position on the porch where the rabbis met their disciples, *taught* the multitude that, forsaking the scribes, soon gathered around Him.

Having heard for themselves the bold intruder, amazed at the fearlessness and skill with which He expounded the Scriptures, aware that He had not studied in any of the theological institutions approved by the authorities, or received instruction from any of their rabbis, *the official Jews* who were present *therefore marvelled*, and with the view of depreciating both Him and His teaching, confessing their ignorance of its true origin, but insinuating that He had come by His knowledge in some questionable way, in tones loud enough to be heard by all the bystanders, exclaimed, *saying*: "*How knoweth This Man letters, having never learned?*"

Instead of crushing Him with their poisoned interrogation and contemptuous declaration, however, affording Him, on the other hand, the needed opportunity of setting forth the divine origin of

His doctrine, and of defending Himself against the accusations of moral disorder which they had made the basis of their designs against His life, addressing His detractors, *Jesus therefore answered them, and said: "My teaching is not Mine, but His that sent Me!*

*"If any man willeth to do His will—a test to which every one, if he so desire, may subject it—he shall know of the teaching, whether it be of God, or whether I speak from Myself!*

*"Moreover, he that speaketh from himself seeketh his own glory, but he that seeketh the glory of him that sent him, as I do that of My Father, the same is no impostor but a true man, and no unrighteousness or tendency to moral disorder, such as ye accuse Me of, is in him!*

*"But how is it with you? Did not Moses give you the law?—that very law which, according to his directions and in keeping with time-honored custom, ye have this day been reading as a part of the ceremony in connection with the celebration of this feast—and yet, with all your respect for the great lawgiver, none of you doeth the law, knowing well that occasionally ye place yourselves above his precept. Why then seek ye to kill Me, seeing that I have thought that I might do as ye do, and with much more right even than you?"*

Not being aware of the designs of the rulers against the life of Jesus, interrupting Him, and charging Him with giving Himself up to gloomy ideas and suspicions without foundation—despondency, melancholia, and sombre thoughts being attributed to demoniacal possession—just as Jesus was about to explain His meaning, with brutal bluntness, *the multitude answered* Him, saying: “*Thou hast a devil! who seeketh to kill Thee?*”

Without noticing this coarse and vulgar interruption, but simply taking up and continuing the argument He had already begun, *Jesus answered and said unto them*: “About a year and a half ago, when here in the Holy City, *I did one work*—one single act of mercy which seemed to contravene the sabbatic statute—and lo, scandalized, horror-struck thereat, *ye all marvel*; crying out with offence and wishing for My death because of this work; and that, notwithstanding the many acts of the same kind which ye all do in the case to which I now call your attention.

“*For this cause*, namely, that he might have you understand that a positive enactment must give way before the needs of the human, that the rest



of the Sabbath must be subordinated to the well-being of man, *hath Moses*, who gave you the fourth commandment, which forbiddeth, on its face, all work on the Sabbath, *given you also circumcision*, which, notwithstanding the work it involveth, requireth that the rite shall be administered on the eighth day after the birth of the child, whether that day falleth on a Sabbath or not—*not that it is of Moses, but*, antedating the Sinai legislation by several hundred years, *of the fathers*, nevertheless, though only the result of a patriarchal tradition, Moses did not hesitate to assign to it, in the Israelitish life, a dignity before which the Sabbath itself gave way; *and* accordingly, even *on the Sabbath ye circumcise a man-child*. And herein ye do well; but in doing this ye allow that there are some works which may be done on the Sabbath, thereby yielding the very principle for which I contend, and in accordance with which I performed the work ye charge against Me as a crime worthy of death. Hence, Moses hath, in advance, pleaded My cause before you, making you all jointly responsible for the crime with which you charge Me, and by himself proving to you in this way that, when the good of man demandeth it, the rest of the Sabbath must be subordinated to the higher interest.



“If, then, a man-child receiveth circumcision on the Sabbath, that the law of Moses in relation thereto, may not be broken, although in contravention of the Sabbath law; on what principle of consistency or justice, are ye wroth with Me, because, without any work on My part, upon the highest grounds of humanity, in accordance with the original fundamental law of love and mercy, not wounding his body or doing a work of purification to but one of the two hundred and forty-eight members of his body, as in the case of circumcision, but, communicating new life to every part of his completely paralyzed organism, I made a man every whit whole on the Sabbath? thereby restoring him as a member of the Israelitish community from fellowship with which, in consequence of his otherwise irremediable trouble, he was for well nigh forty years cut off. My act of healing is surely no more inconsistent with the spirit of the Sabbath than is your work of circumcision.

“In fact, since the Sabbath was made for man, and not man for the Sabbath, both deeds are right; allowable not only, but in the highest degree commendable, as works of necessity and mercy, being in keeping with the supreme law of love. And this is the great lesson Moses meant to teach you, when,

to the law of the Sabbath, he added that of circumcision.

*“Judge not therefore superficially, by the external aspect, as the matter first presenteth itself, confounding essentials with mere incidentals, the means with the end, according to appearance, but, going to the root of the matter, in the light of living and eternal principle, judge righteous judgment !”*

Struck with the great freedom and power in the preaching of Jesus, knowing the intentions of the rulers better than the multitude who had come from the outside, their conclusion favorable to Jesus being checked only by the recollection that the prevailing opinion, that the origin of the Messiah was to be entirely unknown, was irreconcilable with His Messianic dignity, *some therefore of them of Jerusalem said: “Is not this He whom they seek to kill? And lo, He speaketh openly and fearlessly, and, allowing Him to go unchallenged, they say nothing unto Him! Can it be that, having obtained some new light, the rulers indeed now know that this is the Christ? Howbeit, as to His parents and family, we know This Man whence he is: but when the Christ cometh, no one knoweth*

*whence He is.* The rulers therefore, however their change of attitude may be accounted for, cannot believe that this Jesus is the Christ."

Aware of the partial knowledge of these Jerusalemites and of the conclusion they drew from it, making their utterance the basis of a strong declaration as to His origin and mission, with great pointedness and severity showing that the conditions they claimed for Messiah were in reality fulfilled in Himself, repeating with a touch of irony their own assertion for the purpose of confuting it, *Jesus therefore lifted up His voice and cried in the Temple, teaching and saying: "Ye both know Me, and know whence I am: so ye say, indeed, do ye? but ye are mistaken; for ye do not know Me, either as to My origin or My mission; and I am not, as ye think, an impostor, a mere adventurer, without other commission, but come of Myself: but, on the contrary, I have a divine commission, for He that sent Me is true, that is, the True Sender, He who alone hath the power to give divine missions, Whom ye know not. I know Him, however; because I am from Him, and He sent Me!"*

Detecting in these strong utterances an open claim on the part of Jesus to be received as the

Messiah, the rulers were confirmed in their purpose to arrest Him; *they sought therefore for the means and opportunity to take Him*, with the view, of course, of putting Him to death as a blasphemer and an impostor: *and yet, restrained by existing conditions, no man laid his hand on Him, because His hour, the time appointed for His death, was not yet come.*

*But of the multitude*, this hostile attitude of the rulers to the contrary notwithstanding, *many believed on Him; and they said to one another: "When the Christ shall come, if indeed this be not He, will He do more signs than those which This Man hath done?"*

*The Pharisees heard the multitudes murmuring these things concerning Him*, which were wormwood and gall to their jealous and affrighted souls; *and, well knowing that His rise was their fall, the chief priests and the Pharisees*, hastily issuing a warrant for His arrest, *sent officers*, instructing them on the first suitable opportunity, *to take Him.*

Aware of this hostile movement on the part of the rulers, the knowledge of which awakening within Him a presentiment of His death, now

***The Ruler's Perplexity.***

not very remote, being only six months distant, with that readiness which always marked Him, and with an undertone of sadness and tenderness in His voice, yet calmly confident, *Jesus therefore said: "Yet a little while I am with you, and then, when My time is fulfilled and My work accomplished, returning to Heaven, I go unto Him that sent Me. Then ye shall seek Me, and shall not find Me: and where I then am, by reason of your moral unfitness, your impenitence and unbelief, ye cannot come!"*

Incapable of attaching to our Lord's words any spiritual conception, ironically and with a chuckle, *the official Jews therefore said among themselves: "Whither will This Man go that we shall not find Him? Will He go unto the dispersion among the Greeks, and, playing the part of the Messiah among them, teach the Greeks? Yet He is very perplexing, certainly. What is this word that He said, 'Ye shall seek Me, and shall not find Me: and where I am ye cannot come'?"*

*Now on the last day, the great day of the feast,*  
 applying to Himself one of the most striking Mes-  
 sianic symbols among all those  
**Jesus the Foun-** which their national history con-  
**tain of Life.** tained, namely, the quenching

of the thirst of the people in the wilderness by the water which came streaming forth from the smitten rock, departing from His usual sitting posture in teaching and assuming a more solemn attitude and a tone of voice more elevated than ordinary, *Jesus stood and cried saying: "If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly, from his interior spiritual life, in demonstration of the nature and efficiency of his faith, in streams of holy influence, shall flow rivers of living water!"*

*But this He spake of the Spirit, which they that believed on Him were to receive at Pentecost: for the Spirit was not yet given; because Jesus was not yet glorified.*

*Some of the multitude therefore, when they heard these words or discourses, and the manner in which*

*they were uttered, being favorably impressed, said: "This is of a truth the prophet like unto*

**Various Opinions  
of Jesus.**

*Moses, whom we have been taught to expect." Others, more advanced still, said: "This is the Christ!" But some, raising the objection, which was not unnatural, regarding such a thing as impossible and out of the question, said: "What, doth the Christ come out of Galilee? Hath not*

*the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was ? This new teacher and preacher, therefore, wonderful though He be, cannot be the promised Messiah."*

*So there was a division in the multitude because of Him. And some of the more violent and ill-disposed among them, urging the officers to do their duty, would have taken Him forthwith : but, as before, no man laid hands on Him !*

*The officers, therefore, owing to the temper of the multitude, finding no opportunity to take Him, came to the chief priests and*  
**Disgusted Hier-** *Pharisees ; and, not seeing Jesus*  
**archs.** *in their custody, angrily demand-*  
*ing an explanation of their failure, they said unto them : "Why did ye not bring Him ?"*

With a candor that did credit to their manhood, assigning as the reason for their failure to arrest Jesus, His transcendent moral influence over the people, *the officers answered them, saying : "Never man so spake !"*

In their indignation and disgust at this excuse of the officers, full of pride and their own importance, *the Pharisees therefore answered them, saying : "Are ye also, hypnotized by the spell of this*



demagogue and arch-deceiver, *led astray ? Hath any of the rulers*, whom ye are bound to obey, *believed on Him, or of the Pharisees*, whose opinions ye are bound to respect? *But this multitude which knoweth not the law are accursed.* Their opinion is worthless, and what they think of this Galilean is of no moment or value ! ”

*Nicodemus—he that came to Him before, being one of them—pleading for justice and fair play in dealing with Jesus, saith unto them : “ Doth our law judge a man, except it first hear from himself and know what he doeth ? We who know and are the guardians of the law, may not ourselves break it under the pretence of keeping it ! ”*

Stung by this pointed interrogation, having nothing to urge against the justice of the principle, and substituting abuse for argument, in the language of rage, scorn, and contempt, *they answered and said unto him : “ Art thou also of Galilee ? Hast thou, too, become a follower of the Nazarene ? Search and see that out of Galilee ariseth no prophet ! ”*



## *The Woman Taken in Adultery*

*And* when the members of the Sanhedrim found that once again they had been ignominiously foiled and publicly defeated in their attempts to put Jesus at once to death, separating in a most bitter and angry frame of mind, boiling over with mortified pride and baulked malice, *they went every man unto his own house : but,* having no home to which to go, *Jesus went to the Mount of Olives,* as He had often done before, and spent the night in the open air.

*And,* returning to the city *early in the morning,* *He came again* without fear or hesitation *into the Temple,* and immediately *all the people came unto Him ; and He sat down, and taught them.*

*And the scribes and Pharisees,* seeing in her sin a possible snare for the hated Galilean, *bring a woman taken in adultery ; and having set her in the midst,* with a hard cynicism, a graceless, pitiless, barbarous brutality, reciting her crime as glibly as though themselves were immaculate, with ironical deference, *they say unto Him : “ Master,*

*this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest Thou of her?"*

*And this they said*, not from any high moral considerations, but to gratify a calculating malice, in their intense hatred of Jesus, *tempting Him, that they might have whereof to accuse Him*. For if He answered: "Moses is right; stone her by all means!" they would have gone to Pilate and accused Him of infringing on the rights of the Roman authority, which had reserved to itself the power of the sword there, as in all conquered countries. If, on the other hand, He answered: "Do not stone her!" they would have decried Him before the people as the foe of Moses and the friend of immorality, and would even have accused Him before the Sanhedrim as a false Messiah: for the Messiah must maintain or restore the sovereignty of the law. And such was the dilemma on either horn of which His enemies expected Him to impale Himself.

*But*, penetrating their malicious motives, perceiving that the case, as they presented it, did not come within His jurisdiction, steadily refusing to have anything whatever directly to do with what was purely judicial, leaving all such matters to those who were invested with official functions, and

whose duty it was to attend to them, declining therefore to entertain, much less to answer, their insidious question, giving expression to His sentiments in an action which was at once symbolical and significant, in utter disgust at the whole procedure, turning from His sanctimonious interrogators, *Jesus stooped down, and with His finger wrote on the ground* without seeming to have either seen or heard !

*But when* Jesus saw that they looked on His silence as a sign of His discomfiture and of their own triumph, and that, becoming more bold and confident, determined to have an answer, *they continued asking Him*, bringing back the question from the judicial domain, where His enemies were placing it, to the moral ground, beyond which He did not for a moment dream of extending His authority, from the forum of law to that of conscience, thus raising the question of the woman's offence from a legal to a spiritual level, disarming her improvised judges, without, however, in the least infringing on the ordinance of Moses, neither acquitting nor condemning her, neither palliating nor excusing her crime, in the majesty of absolute innocence, *He lifted up Himself, and*, with the calmness and serenity of holy rectitude, turning His eye full upon them, before the penetrating

glance of which, recoiling at their own baseness, His sanctimonious enemies quailed, with that consummate wisdom and skill which marked all His answers to those who sought to catch Him in His talk, *said unto them* : “I decline to pronounce sentence on this woman, because I am not the judge. Ye yourselves know as well as I do what the law in such cases is, as ye have shown by your reference to the Mosaic precept. Now in view of that law which ye profess so much to honor, whatever this woman may deserve, are ye the people to find fault with her and seek to condemn her? According to this same law, ye are well aware that the witnesses must be the executioners also. *He, therefore, that, innocent of all offence against the seventh commandment, is without sin among you, let him first cast a stone at her !*”

*And* not wishing to add to their confusion or to interfere with the operation of the truth upon their hearts, as an indication of His unwillingness to say more, resuming His former attitude, *again He stooped down, and with His finger wrote on the ground !*

If the scribes and Pharisees had been sincere in their indignation against the accused woman, now was the time to lead her to the officially constituted judge. It was not the evil, however, that they

were set against: it was Jesus Himself. Recognizing the fact that their plot had failed not only, but that the tables were fairly turned upon them *and* that they were themselves condemned, taking the only course which remained for them, that of withdrawing, thereby making the tacit avowal of the odious purpose which had brought them hither, *they, when they heard it*, after a moment's profound silence, leaving the culprit where they had set her in the midst, abashed and crestfallen, *went out one by one, beginning from the eldest*, that is, the most venerable representative of public morality among the accusers, and who had taken his place at the head of the company, *even unto the last! and Jesus was left alone, and the woman, where she was, in the midst* of the assembled multitude!

*And* after the woman's accusers had all gone, relieved of their offensive presence, *Jesus lifted up Himself, and* for the satisfaction of the crowd that stood around, letting them see from the question and answer that the case had fallen to the ground, no evidence having been offered, no accuser having appeared, no sentence being pronounced, since none was needed, *said unto her*: "*Woman, where are they? Did no man condemn thee?*"

*And she*, being mercifully spared the necessity of pleading as to her guilt or innocence, with perfect

truthfulness, yet not criminating herself, with deep emotion and bowed head, giving the only answer her lips had power to frame, replying to his inquiries, *said* : “ *No man, Lord !* ”

*And* with mingled kindness and perfect wisdom, taking for granted the woman’s guilt, but leaving her an opportunity to return to virtue, and keeping entirely within His own spiritual sphere, *Jesus said to her* : “ *Neither do I condemn thee*, for it is not My office ; *go thy way*, therefore ; *from henceforth sin no more*, as thou hast only escaped the legal penalty at this time from lack of evidence to establish thy guilt ! ”

## *Treasury Teaching.*

*Again, therefore,* resuming His teaching after the excitement incident to the case of the adulterous woman had subsided, applying ***Jesus the Light of the World.*** to Himself the symbol of the fiery pillar by which the fathers had been guided in their wanderings in the wilderness, even as the day previous He had the image of the smitten rock, whence during the exodus they had obtained the miraculous supply of water, using language which, coming from any other lips than His, would be regarded as but the raving of a maniac, or the idle vamping of a mountebank—so monstrous its assumptions and amazing the vanity of its pretensions—yet without the slightest apparent consciousness of the superhuman claims He was making for Himself, maintaining indeed all the while a most peculiar modesty, producing on unprejudiced minds no conviction more distinct than that of intense lowliness and humility, *Jesus spake unto them, saying: “I am the light of the world:*



*he that followeth Me shall not walk in darkness, but shall have the light of life !”*

*The Pharisees therefore*, astounded at the declaration of Jesus concerning Himself, with the view of breaking its force and depreciating Him, opposing their judgment to his assertion, with a bitterness rendered all the deeper by their previous failure to entrap Him, accusing Him of self-glorification and therefore as being unworthy of confidence, *said unto Him* : “ *Thou bearest witness of Thyself*, which, according to our law, no man is competent to do : *Thy witness*, therefore, being unsupported by other testimony, *is not*, either in point of fact or formal validity, *true !”*

With that unchangeably clear and transparent consciousness which He hath of Himself, pruning none of His apparent extravagancies, abating naught of His previous pretensions, affirming the essential completeness of His self-evidence, and denying that they possessed that equality of knowledge on which they presumed to rely, with that calm dignity which bore the stamp of truth, *Jesus answered and said unto them* : “ *Even if I bear witness of Myself, My witness*, both in point of fact and formal validity, *is true* ;

***Competency of  
Jesus as a Wit-  
ness to Himself.***



*for, as to My origin and mission, I know whence I come, and, as to My final destiny, whither I go ; but, ignorant of both, ye know not whence I come, or whither I go !*

“Basing your conclusions respecting Me on insufficient data, thinking of Me as one altogether like yourselves, partially, superficially, without a complete knowledge of all the facts in the case, and according to appearance, *ye judge after the flesh ;* in My official capacity, as Messiah, *I judge no man,* certainly not after the manner ye do Me. *Yea, and if I judge,* being based on a complete knowledge of all the facts, and therefore worthy of faith, *My judgment is true ; for I am not alone* in rendering such judgment, *but I and the Father that sent Me !*

“*Yea and in your law it is written that the witness of two men is true,* that is, it requireth the witness of two men to render any testimony valid and worthy of belief. Being an exception to the rule, however, *I am He that beareth witness of Myself, and the Father that sent Me,* in a variety of ways, *beareth witness of Me ;* so that in the judgments which I pronounce on the world, as well as in the testimonies I bear to Myself, the rule of law rendering testimony valid and worthy of credence is fully complied with ; for the Father joineth His witness to My own ! ”

Pretending not to understand His reference, nor regarding an absent or unseen witness as sufficient to meet the requirement of the code, not making the inquiry seriously, with any real desire to know, but sneeringly and sarcastically, looking round in contempt, as if scornfully expecting to see a human person step forth to testify to Jesus, *they said therefore unto Him: "Where is Thy Father? If it be of God Thou art speaking, let Him make Himself heard; if it be of some one else, let him show himself!"*

Perceiving that, owing to their spiritual blindness and unbelief, it was a moral impossibility to satisfy their demand, with great calmness and dignity, charging them with ignorance as respects fundamental theological questions, *Jesus answered them, saying: "Ye know neither Me nor My Father: if ye knew Me, ye would know My Father also, both as regardeth who He is, and where He is!"*

Notwithstanding their great gravity, *these words spake He in the Treasury, as He taught in the Temple*, right under the eyes, as it were, and within earshot of the Sanhedrim itself: *and no man of the Temple police, who were the officers of the Sanhedrim, took Him: because, as has been before said, His hour was not yet come!*

With the view to shame and terrify the Jews, and to show them that His death would not be effected

**Unbelief the  
Damning Sin.**

by their violence, but by His own voluntary submission, *He said therefore again unto them*, as He had said before, but now with a more distinct and tragic warning, and in grave and sorrowful tone : “ My mission on earth will soon be completed, and *I go away* to Him that sent Me, *and*, having discovered too late that I am the Messiah ye should have received, *ye shall seek Me ; and* with hearts in utter estrangement from God, unrepentant and unbelieving *ye shall die in your sin : and*, as a consequence of your moral condition, *whither I go, ye cannot come ! ”*

Instead, however, of being sobered by our Lord’s declaration, in scornful contempt of such an assumption of superiority, turning His words into ridicule, *the Jews therefore said*, with a chuckle, if not with a loud guffaw : “ *Will He kill Himself, that He saith, ‘ Whither I go, ye cannot come ’ ? ”*

*And* without noticing their coarse insulting jest, and meeting their taunts seriously, in explanation of the impassable gulf between themselves and Him of which He spake, calmly and with surpassing dignity, *He said unto them* : “ *Ye are from beneath ; I am from above ; ye are of this world ; I*

*am not of this world. I said therefore unto you, that ye shall die in your sins : for except, receiving Me as the Messiah, ye believe that I am He, ye shall die in your sins !”*

Refusing to recognize their Messiah in one so lowly as Jesus, yet fully satisfied that He was no ordinary person, not knowing what to make of One claiming such high prerogatives, and very desirous that He should openly and frankly declare Himself, in their perplexity, *they said therefore unto Him : “Who art Thou ?”*

Desiring adherents attached to Him by moral conviction alone, and knowing that a candid examination of the witness He had all along borne to Himself in speech and action was sufficient for the discovery of His origin and mission, resolved not to declare Himself formally and in terms as the Messiah, in answer to their question, “Who art thou ?” *Jesus said unto them : “Even that which I have also spoken unto you from the beginning, neither more nor less. Fathom therefore My speech and ye will at once discover both My origin and mission, who I am and whence I come, without the need of any specific declaration on My part !*

*"I have many things to speak and to judge concerning you, the utterance of which, I am well aware, will but serve to widen the breach between Myself and you, nevertheless fidelity to My mission demandeth that they be spoken: howbeit He that sent Me is true; and, as His Servant, the things which I heard from Him, these, without excess or defect, speak I unto the world!"*

*They perceived not, however, that, in so saying, He spake to them of the Father.*

Seeing their bewilderment and mental obtuseness, opposing to their want of intelligence and spiritual perception the announcement of the day when the full light will come among them respecting His mission, after the great national crime which they are on the point of committing shall have taken place, speaking enigmatically and with the reserve which prudence dictated, with calm dignity and supreme majesty, *Jesus therefore said: "When ye have lifted up the Son of Man, then shall ye know that I am He, even the Messiah, besides whom there is no other, and that I do nothing of Myself, but as the Father taught Me, I speak these things!"*

*"And He that sent Me is with Me; He hath not left Me alone: for I do always the things that are pleasing to Him!"*

*As He spake these things many being intellectually convinced that Jesus was the Messiah, believed on Him.*

**Freedom by the  
Truth.**

Instead, however, of treating these new believers as converts, which we have no reason to think they were, putting them immediately to the test by addressing to them a promise, which, notwithstanding its greatness, presenteth a profoundly humiliating side, in the way both of warning and encouragement, *Jesus therefore said to those Jews which had believed Him: "If, continuing steadfast in the doctrines I teach you, ye abide in My word, then are ye truly My disciples; and, not simply in a mere intellectual or speculative way, but as a real, living, personal experience ye shall know the truth about God and Myself and yourselves, and the truth, enlightening your minds and breaking the dominion of sin in your hearts, thus effecting the true Messianic deliverance, shall make you both intellectually and spiritually free!"*

Fully justifying our Lord's want of faith in their faith, knowing no other servitude than civil or personal slavery, protesting that while promising them liberty Jesus was in reality making them slaves, changing the most magnificent promise into an insult, their fierce national pride bursting in-

stantly into a blaze, in the language of excitement *they answered unto Him: "We be Abraham's seed, and have never yet been in bondage to any man, how sayest Thou, then, 'Ye shall be made free'?"*

Showing these new "additions" to the list of those who "professed" faith in Him, what kind of freedom He meant, by showing the kind of slavery from which He wished them to be delivered, with great earnestness and solemnity, *Jesus answered them saying: "Verily, verily, I say unto you, Every one that, as a habit of life, committeth sin is the bondservant or slave of sin. And the bondservant, as Hagar and Ishmael, abideth not in the house forever, but is subject to eviction or discharge at any time: but, on the contrary, the son, as Isaac, abideth forever. If therefore the Son shall make you free, thereby making you partakers of the true filial spirit, becoming possessed of a liberty worthy the name, ye shall be free indeed; for being thereby lifted to the position of sons, ye shall abide in God's favor here, and dwell in His house hereafter forever!*

*"I know, indeed, that, according to the flesh, ye are Abraham's seed; yet, showing how utterly unlike your great ancestor ye are in spirit, ye seek to*



*kill Me, because, being a spiritual and not a political Messiah, My word hath not free course in you, but is checked and retarded in its operations by your carnal prepos-*

**Moral Unlikeness  
Between the Jews  
and Jesus.**

*sessions and national pride. Ye and I belong to two entirely different families. I speak the things which I have seen as the result of communion with My Father ; and ye also, animated by a principle the direct opposite of that by which My conduct is influenced, with a tragical consistence do the things which ye heard from your father !”*

Resenting what they supposed to be something disrespectful to the father of their race, affirming more energetically and with a feeling of wounded pride their allegiance to the patriarch, speaking laconically, their passion giving conciseness to their utterance, *they answered and said unto Him : “Our father is Abraham !”*

By way of pointing out to them that it was quite possible for them to be Abraham’s seed according to the flesh, and yet not his children according to the spirit, *Jesus saith unto them ; “If ye were Abraham’s children in the highest and best sense, ye would do the works of Abraham. But now ye seek to kill Me, a Man that told you the truth, which I heard from God : this did not Abraham :*

*ye do the works of your father, as I have already said !”*

Entering into our Lord’s thought, and claiming that their spiritual descent is as pure and as high as their historical descent, repelling with much warmth of feeling the implication contained in the words of Jesus, *they said unto Him : “We were not born of fornication : we have one father, even God !”*

In replying to this boast in which, while rising with Him to the moral point of view, they could not rid themselves altogether of their idea of physical sonship, pursuing the same method as He had employed to deny their patriarchal filiation, laying down a moral fact against which their claim is shattered, showing them that national sonship and covenant sonship without spiritual sonship are nothing worth, *Jesus said unto them : “If God were your father, ye would love Me : for I came forth and am come from God ; for neither have I come of Myself, but He sent Me. Why do ye not understand My speech ? even because, through your sheer unwillingness to receive it, ye cannot hear My word !*

“So far therefore from either Abraham or God being your spiritual progenitor, *ye are of your father the Devil, and the lusts of your father it is*

*your will to do. He is a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof!*

“What ordinarily causeth a man to be believed is the fact that he speaketh the truth. My experience with you, however, is the direct opposite of this. If I had spoken falsehood, ye would have recognized that which is kindred to yourselves; *but because I say the truth, ye believe Me not.* Only those who are of the truth, recognize the truth when it is spoken.

“Now, falsehood in action is sin. Falsehood within must show itself. From words therefore I appeal to acts. *Which of you*  
***Jesus' Challenge*** then, pointing to any moral ob-  
***to the Jews.*** liquity or inconsistency on My part, *convicteth Me of sin?*

“I pause so as to give opportunity to whoever might wish to accuse Me to be heard. Doth no one take up the challenge? None? Ye acknowledge then that ye cannot lay any offence against God or His holy law to My charge. Your efforts to do so heretofore hath proved signal failures.

.. “*If, therefore, as a person altogether worthy of.*

credence, *I say truth, why do ye not believe Me?* Wherefore this inconsistency in your conduct toward Me? Again I pause that ye may have opportunity to make such defence of your conduct toward Me as ye are able. Are ye all silent? Hath no one any explanation to give? If not, then I will furnish it Myself. Ye are not of God: herein is the true reason of your unbelief toward Me. *He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God!*"

Thrown into a very paroxysm of rage at what seemed to them the unpatriotic words of Jesus, unable to account for such charges as He had brought against them on any other supposition than that of demoniacal possession, the madness of insanity, resorting to the last weapons of defeated disputants—personal abuse, senseless invective, and calling of names—*the Jews answered and said unto Him: "Say we not well that Thou art a Samaritan, a bitter foe of our nationality, and hast a devil? Thou art as wicked as Thou art foolish!"*

Setting us an example that we might follow in His steps—when He was reviled, He reviled not again—to the insult of His enemies opposing a simple denial, and for their false explanation substituting the true one, with mild dignity rebutting

their slanderous accusations, *Jesus answered* them, saying: “*I am not the victim of demoniacal possession and have not a devil ; but, on the contrary, I honor My Father, and, unable to see the Father in the Son, ye in your blindness dishonor Me. But this doth not affect Me since, as the true Messenger of Heaven, I seek not Mine own glory, but the glory of Him that sent Me : there is One, however, that, solicitous of My glory, seeketh it, and, visiting with His displeasure My calumniators, judgeth. It is God, whose Son and Servant I am, that looketh to this : to Him therefore I commit Myself and the care of My glory !*”

Making to all who really believed in Him for their encouragement this glorious promise, Jesus, continuing His address, in His  
***Last Testimonies*** most solemn and impressive man-  
***of Jesus to*** ner, said : “*Verily, verily, I say*  
***Himself.*** *unto you, If a man, persevering*  
 in the course on which he hath entered, *keep My word, he shall never taste death !*”

Astounded by such an unheard of declaration, without any proper comprehension of its real meaning, seeing in it only the language of a frantical enthusiast, the victim of demoniacal possession, being, as it seemed to them, so manifestly contra-

dictory of all experience, and therefore so obviously and flagrantly false, in exclamation of indignant amazement, *the Jews said unto Him* : “ If we have had hitherto any doubt about Thy demoniacal possession, the last vestige of it hath been removed by this astonishing declaration of Thine, so that *now we know that Thou hast a devil. Abraham is dead and the prophets ; and yet Thou sayest, ‘ If a man keep My word, he shall never taste of death ! ’ Art Thou greater than our father Abraham, which is dead ? And the prophets also which are dead : whom makest Thou Thyself ? ’* ”

Refuting this charge of arrogance or self-glorification which the Jews brought against Him, and prefacing His answer as to the relative dignity of Abraham and Himself by a revelation of the principle in obedience to which the reply is given, *Jesus answered* : “ *If I glorify Myself, My glory is nothing : it is My Father that glorifieth Me ; of whom ye say, that, professing to be His worshippers, He is your God ; and yet, sad to say, ye have not known Him : but I know Him : and if I should say, ‘ I know Him not,’ I shall be like unto you, a liar : but I know Him, and keep His word. Your father Abraham rejoiced to see My Messianic day ; and, exulting as if it were even then present to him, by faith he saw*

*it, and, delighted with the glorious prospect, he was glad ! ”*

Persisting in putting a literal sense upon His words, and so misquoting His utterance as to completely misrepresent the thought, treating His declaration as either absurd or blasphemous, in the language of indignant surprise, *the Jews therefore said unto Him : “ Thou art not yet fifty years old, and hast Thou seen Abraham, a man who lived and died two thousand years ago ? ”*

In replying to this objection of the Jews, rising to the highest affirmation He had uttered with reference to Himself, that of His divine preëxistence, prefacing this His final answer, which followeth as a natural climax to what He had said before, with those words of elevated solemnity which serve to fix attention upon its substance, *Jesus said unto them : “ Verily, verily, I say unto you, Before Abraham was I am ! ”*

Roused by this last declaration of Jesus to an uncontrollable pitch of rage, seeing only blasphemy in His utterance, in a burst of impetuous fury *they took up stones therefore to cast at Him ; but Jesus hid Himself, and went out of the Temple !*



## *The Man Born Blind Healed*

*And it came to pass, a short time after this outburst in the Temple, that, as He passed by, He saw sitting at one of the temple*

*A Speculative Question and a Practical Answer.* *or city gates, begging, a man who, He was told, was blind from his birth. And, accus-*

*tomed to look upon suffering as a consequence of sin, but being unable to determine who the offender was in this case, referring the question to Jesus for solution, His disciples asked Him, saying: "Rabbi, who did sin, this man or his parents, that he should be born blind?"*

Correcting the mistaken notion of His disciples, that special calamities were certain evidences of some particular sin, while not denying the existence of sin both in this unfortunate blind man and his parents, teaching them that they should direct their attention, not to the mysterious cause of the suffering, but to the end for which God permitteth it, and the salutary effects which we can derive from it, thus giving to His reply a practical turn, *Jesus answered them, saying: "Neither did this*

man sin, nor his parents, one or other of which, ye think, must have been guilty of some particular transgression, that he should thus be born blind : *but* this man was born blind with a purpose, namely, *that*, by helping him temporally and spiritually, *the works of God should be manifest in him* : thereby making evil itself an occasion of good.

“ In rendering such service to the afflicted, *we must work the works of Him that sent Me*, embracing both time and opportunity *while it is day* : for *the night cometh when, life being past, no man can work*. *When*, that is, as long as, *I am in the world*, by embracing every opportunity to do good, *I am the light of the world ! ”*

*When He had thus spoken*, in application of the principle He had just laid down, *He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him : “ Go, wash thine eyes in the pool of Siloam—which is, by interpretation, Sent ! ”*

Having explained to the blind man that His purpose in what He had done, and in the prescription given, was to open His eyes, not stumbling at the simple though singular command, but in prompt obedience thereto, nothing doubting, *he went away*

*therefore, and, doing as directed, washed, and, as the result of his obedience, came seeing !*

*The neighbors therefore, and they which saw him aforetime, that he was a beggar, with whose appearance they were familiar, yet, his opened eyes having altered his looks, in doubt as to his identity, said : “ Is not this he that sat and begged ? ”*

*Others in positive recognition said : “ It is he ! ” Others, struck with his marked resemblance to the man they had known as a beggar, but failing to recognize in him the erstwhile mendicant, said : “ No ; he is not the blind man, but he is like him ! ”*

Being interrogated as to his identity, however, putting the matter beyond all doubt or question, *he said : “ I am he ! ”*

Amazed at the discovery, *they said therefore unto him : “ How then were thine eyes opened ? ”*

Giving to those who put to him the question a simple, straightforward account of the marvellous cure that had been wrought upon him, *he answered : “ The man that is called Jesus made clay and anointed mine eyes, and said unto me : ‘ Go to Siloam and wash ’ : so I went away and, doing as directed, washed, and, as a consequence, I received sight ! ”*

*And, not with a desire to see the worker of so mighty a miracle, which would have been quite natural, but with hostile intent, with the view of*

provoking inquiry as to the legality of the procedure, to the recital of which they had just listened, in order to give the information to the authorities, *they said unto him : " Where is He ? "*

Jesus having in the meanwhile withdrawn from the place, unable to give his questioners the information they desired, *he saith* unto them : "*I know not where He is !*"

In their zeal for rabbinism, with the view of having the matter of his cure investigated by the proper authorities, *they bring to the Pharisees him that aforetime was blind.*

**Jesus Held to be a Sabbath Breaker.**

*Now* the conduct of these men is explicable from the fact, that *it was the Sabbath on the day when Jesus made the clay, and opened his eyes.*

Not content with a report at secondhand, but wishing to hear with their own ears and from the man's own lips the dreadful truth, directing their inquiry, not as to the fact, but the manner of the cure, as those who had brought him hither had done, thinking altogether more of the technical violation of a rabbinical rule, than the great work of mercy that had been performed on the man, *again therefore the Pharisees also asked him how he received his sight.*

*And*, already penetrating their malevolent design, observing that the fact of his cure seemed to them to be a matter of no consequence, with ill-concealed impatience, if not with contempt, condensing the facts into the briefest possible compass, in the fewest possible words, curtly, abruptly *he said unto them* : “ *He put clay upon mine eyes, and I washed, and do see !* ”

Regarding the manner in which the man's eyes had been opened as a violation of their rabbinical rules respecting the Sabbath, *some therefore of the Pharisees*, denying to Jesus any divine mission, and giving it as their opinion, *said* : “ *This Man is not from God, because, as a transgressor of our ordinance relating to its observance, which forbideth all such work as, in the effecting of this cure, He is said to have done, He keepeth not the Sabbath !* ” *But others* in the council, with better logic *said* : “ *How can a man that is a sinner do such signs ?* ”

*And there was a division among them.*

Unable to agree among themselves as to the character of Jesus, with the view of wresting from him a word which may furnish a pretext for suspecting his veracity, *they say therefore unto the erstwhile blind man again* : “ *What sayest thou of Him, in that He opened thine eyes ?* ”

*And* reasoning rightly, that a man able to per-

form such a miracle as that of which he himself was the subject, could not be a sinner, a man without principles, a violator of the Sabbath, a publican, but the bearer of a divine commission, fearlessly and promptly giving his opinion of Jesus, *he said: "He is a Prophet!"*

Unable to resist or gainsay the logic of this reasoning, the unbelieving and more hostile ones

***The Blind Man's  
Parents Identify  
Their Son.***

among *the Jews therefore*, suspecting a collusion between Jesus and the blind man, affecting to doubt the reality of the miracle, *did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: "Is this your son, who ye say, was born blind? how then doth he now see?"*

Prompt and positive as to the identification of their son, but diplomatically prudent, as became them, as to how the change in his physical condition was affected, in a serio-comical vein, referring them to himself as a competent and legal witness, *his parents answered and said: "We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened*

*his eyes we know not : ask him ; he is of age ; he shall speak for himself ! ”*

*These things said his parents, because they feared the official Jews : for the Jews had agreed already that if any man should confess Him to be Christ, imposing upon him the sentence of excommunication with all its horrors, he should be put out of the synagogue. Therefore saith his parents : “ He is of age ; ask him.”*

So then, finding no relief from that source, as a possible escape from the dilemma in which they were placed, resolved to extort from him a disavowal of the miracle in the name of the sabbatic principle, in other terms, to annihilate the fact by a dogma, *they called a second time the man that was blind, and, as if by the weight of their authority to so intimidate him that he would adopt their view of the case, said unto him : “ In saying that the man called Jesus who, thou dost allege, opened thine eyes, is ‘ a prophet,’ thou hast spoken blasphemy. Give glory to God, therefore, as it is in contempt of His holiness and truth to give the title of ‘ prophet ’ to a violator of the Sabbath : but whatever thine opinion of Him may be, we know that this Man is a*



sinner, and our judgment must be final in the case. It is impossible that such a man could do such a miracle. Dost thou hear?"

Admitting his incompetency in theological matters, simply opposing fact to dogma, conscious of the bad faith of his inquisitors, unawed by their authority, refusing to be either brow-beaten or dragooned, not yielding an inch to either threats or persuasion, but sturdily standing up for the testimony of his senses, *he therefore answered: "Whether He be a sinner, I know not: one thing, however, I do know; and that is, that, whereas I was blind, now I see!"*

Feeling the force of the healed man's position, changing the point of their inquiry from the "who" to the "how," asking him again as to the circumstances of the fact, hoping to find in some detail of his account a means of assailing the fact itself, while intimating at the same time by way of drawing out the witness, that they were yet willing to believe, if the facts were not decisive against belief, *they said therefore unto him: "What did He to thee? how opened He thine eyes?"*

Indignant at their return to a phase of the investigation already settled, out of all patience at their redoubled efforts to make him disbelieve his own senses, waxing bold and triumphing in their

impotence, declining to repeat his story at their request, in a reply tinged alike with irony and sarcasm, *he answered them* : “ *I told you even now, and ye did not hear : wherefore would you hear it again ? would ye also become His disciples ?* ”

*And*, unaccustomed to be treated so cavalierly, with so little deference and awe, in their excitement forgetting alike their pride and position, incensed at the insinuation contained in the healed man's words, seeking to cover their embarrassment by insult and to repel satire with contempt, *they reviled him and said* : “ *Thou, beggar, mendicant that thou art, art His disciple, a suitable follower of such an irresponsible master, thyself an impostor and the follower of an impostor ; but we are disciples of Moses. We know that God spake unto Moses : but as for This Man, we know not whence He is, that is, who sent Him, or by whose authority He acteth. Suffice it to say, that we know He is not from God !* ”

Seeing that there is a wish to argue with him, becoming more and more bold, turning logician, resolved to fight them with their own weapons, in an argument compact, cogent, and conclusive, unabashed and true-hearted, loyal to his Benefactor *the man answered and said unto them* : “ *Ye do*

not know whence this man is, ye say? Truly in this confession there is something which itself bordereth on the miraculous. *Why herein is the marvel, that ye know not whence He is, and yet He opened mine eyes !*

“Surely there is here a miracle greater than my cure itself—your unbelief !

“*We know*, for it is a theocratic axiom, that a miracle is an answer to prayer, and that the prayer of a wicked person is not answered, *that God heareth not sinners*, men that are impostors : *but if any man be a sincere worshipper of God, him He heareth !*

“*Since the world began it was never before heard that any one opened the eyes of a man born blind.* Yet this is exactly what in my case hath been done, and therefore the doer of it must be the bearer of a Divine commission. *If This Man were not from God, He could do nothing* miraculous, and, at any rate, nothing so miraculous as the opening of mine eyes ! ”

Defeated by his pitiless logic, whose point of support is simply the principle that *what is, is*, in an outburst of angry passion *they answered and said unto him : “ Thou wast*

**The First Confessor Excommunicated.**

*altogether born in sins, and dost thou presume to teach us, holy men of God?"*

And, as the penalty of his courageous fidelity, pronouncing upon him the sentence of major excommunication with all its dreadful consequences, expelling him from all fellowship with the theocratic community, the ancient church of God, *they cast him out!*

Shortly after *Jesus heard that they had cast him out; and with the view to the spiritual enlightenment of him who had with such intrepidity confessed Him before His enemies, to the confirmation of his faith, and to comfort him in his tribulation, finding him, He said to him: "Dost thou believe on the Messiah, the Son of God?"*

The man whose eyes had been opened had already confessed that Jesus was a prophet; but, on reflection, in view of the wonderful works He had done, he had come to think that his Benefactor must be more than a prophet, and to wish to be His disciple; and being ready to receive His testimony concerning Himself, whatever that might be; in a sort of expectation that the extraordinary person he was addressing could tell him where the

Messiah was, or perhaps might Himself be that personage; in an eager, urgent, wondering question, in reply to the question of Jesus as to whether he believed on the Messiah or not, *he answered and said: "And who is He, Lord, that I may believe on Him? Art Thou that personage? dost Thou sustain that character?"*

Perceiving the readiness of His confessor to receive the truth, making such an unreserved and full revelation of His Messiahship as He had only once before done, to the woman of Samaria, yet not in terms admitting His identity, but, as a guarantee of His present witness to Himself, describing Himself as the One who had given him his sight, *Jesus said unto him: "Thou hast both seen Him, and He it is that speaketh with thee!"*

It was enough. The gradual illumination of the man whose eyes were opened was now nearing its consummation, and "the work of God" in him its completion. Faith had at length found its object, and, promptly, on the confession of Jesus, *he said: "Lord, I believe!"*

*And, prostrating himself before Jesus in adoring gratitude, doing Him homage as the Messiah, the Son of God, and thereby acknowledging himself to be His disciple, he worshipped Him!*

And, addressing Himself to the witnesses of this scene, and giving expression to the general result of His own ministry and of the preaching of the gospel throughout the world, *Jesus said*: "*For judgment, for distinction and separation, that men's dispositions may be put to the proof and their characters revealed, came I into this world, that they which see not, those actually sunk in spiritual ignorance, may see; and that they which see, or think they see, those wise in their own conceits, experts in the law, refusing to admit the light that is brought to them, and so losing the power of seeing by wilfully confining their vision, may become blind!*"

*Those of the Pharisees which were with Him heard these things, and, recognizing their own moral likeness in the mirror Jesus held up before them, feeling that His blows were aimed at them, not humbly and earnestly, but ironically, as if, in their case, the great doctors of Israel, such a thing were impossible and absurd, said unto Him*: "*Are we also, as well as the ignorant multitude, blind?*"

Instead of treating them as blind, as they no doubt expected, but, on the contrary, replying to their sarcasm with crushing severity, *Jesus said unto them*: "It were a thing to be wished for, for

your sakes, that ye were so ; for *if ye were blind*, instead of possessing, as ye do, ‘the key of knowledge,’ your unbelief being in such case involuntary and therefore pardonable, *ye would have no sin ; but now ye say, ‘We see’* : hence your unbelief, being the rejection of truth discerned and therefore voluntary and unpardonable, *your sin remaineth !”*



## *The Messianic Flock*

“*Verily, verily, I say unto you,*” said Jesus, continuing to address the crowd which witnessed

***The Shepherd  
Gathering  
the Flock.***

the scene in connection with the confession of the blind man whose eyes had been opened, and especially the Pharisees which were a part of it, “*he that*, claiming to be an authorized religious teacher in Israel, and securing admission to the sacred office upon any pretense other than that of faith in the Messiah announced and prefigured in the Hebrew Scriptures, and so *entereth not by the door into the fold of the sheep, but*, actuated by mercenary motives or other selfish and unworthy considerations, breaking violently into the fold, without the consent and commission of the Divine Owner of the flock, and exercising an unauthorized and despotic ministry over it, *climbeth up some other way, the same*, not nourishing it with proper spiritual pabulum, caring more for the fleece than the flock, and so despoiling it, *is a thief and a robber !*”

*“ But he that, in the faith of such a scriptural and spiritual Messiah, with an eye single to the weal of the flock and the moral profit of its Divine Owner, entereth in by the door, as I now do, is the shepherd of the sheep. To him the porter in temporary charge of the fold, as John the Baptizer did to Me, introducing him into his office, openeth ; and the sheep, recognizing the truth, hear his voice ; and, with personal knowledge of each, he calleth his own sheep by name, and, separating them from those which belong to other shepherds, he leadeth them out of the old legal inclosure, devoted to ruin, into the fresh pasturage and secures protection of the new Israel, the spiritual theocracy.*

*“ When with a loving violence He hath put forth all His own, as the true Messiah He goeth before them, and with abiding confidence in His divine leadership the sheep follow Him : for, recognizing it by the ring of truth that is in it, they know His voice. And a stranger, a false Messiah or other teacher, will they not follow, but, frightened at his doctrines and conduct, will flee from him : for they know not the voice of strangers ! ”*

*This parable or allegory spake Jesus unto them : but, never dreaming that they, the Pharisees, were the thieves and robbers, and unable to attach any*

spiritual meaning to His words, *they understood not what things they were which He spake unto them.*

In the foregoing allegory, having brought before us a morning scene in Palestine, and desiring now

**Prerogatives of  
the Messianic  
Flock.**

to convey some idea of the  
sweetness of life under His be-  
nign government, bringing before  
us in a new allegory a midday

scene in oriental pastoral experience, detailing the prerogatives of the Messianic flock, *Jesus therefore said unto them again : " Verily, verily, I say unto you, I, being the source, support, and inspiration of the spiritual life of all who become members of the new Israel, am the Door of the sheep. All the self-commissioned religious teachers that came before Me, firing the national heart with false hopes and expectations, conveying erroneous notions of the Messianic kingdom, giving stones of religious ceremony, instead of the true bread of truth to the people, making themselves doors of approach to God, are thieves and robbers : but, profoundly disgusted with their endless mummery and meaningless platitudes, and hollow hypocrisy and pantomime religionism, the sheep, the spiritually minded among the people, who, like Simeon and*

Anna 'at My coming, were waiting for the consolation of Israel, *did not hear them !*

" *I am the Door*, I repeat it, the God-appointed entrance into His fold: *by Me if any man enter in*, partaking of the fullness of blessing in the Messianic kingdom, *he shall be saved*, and in the exercise of the noblest personal freedom, *he shall go in and out*, and, provided constantly with abundance of spiritual pabulum, *he shall find pasture !*

" The thief, the self-constituted door into the fold of God, taking advantage of his position, *cometh not, but that he may steal, and kill, and destroy* : on the other hand, *I came that*, emancipating the people from the thralldom of such an unworthy, self-seeking, and despotic ministry, quickening their moral nature, and feeding them with food convenient for them, *they may have life, and may have it abundantly !*

" *I am the Good Shepherd : the good shepherd in the perfection of self-sacrifice layeth down his life for the sheep.*"

**The Good Shepherd.**

" On the contrary, *he that is a hireling*, being a mere ecclesiastic, a professional preacher, a mercenary minister, *and not a shepherd, whose own the sheep are*

*not, in consternation and alarm beholdeth the wolf of persecution coming, and, looking out for his own personal safety, leaveth the sheep, and fleeth, and, with none to protect them, the wolf snatcheth them, and scattereth them : he fleeth because he is a hireling and careth not for the sheep !*

*“ I am the Good Shepherd ; and, by reason of the life common to us both, I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father ; and I lay down My life for the sheep !*

*“ And other sheep I have which are not of this Jewish fold : them also, the believing Gentiles the globe over and the world through, I must bring, and through the agency of duly appointed ministers, they shall hear My voice ; and, all being by faith united to Myself, they shall become One Flock, One Shepherd !*

*“ Therefore, viewing My Messianic mission with infinite complacency and approbation, doth My Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but, the sacrifice being wholly voluntary, I lay it down of Myself. For as Messiah, in the execution of My divine commission, I have power, right or authority, to lay it down, and I have power, right or authority, to take it again. This*

*commandment or commission received I from My Father !”*

*There arose a division again among the Jews because of these words or discourses of Jesus.*

**Effect of Jesus,**  
**Teaching.**

*Many of them, filled with prejudice, incensed at His severe reflections on themselves and what seemed to them the monstrous claims He made for Himself, and regarding His utterances as but the ravings of a fanatic or one possessed with a demon, in an outburst of fury, said : “ He hath a devil and is mad ! why hear ye Him ? It is absolute folly and a criminal waste of time to listen to such idle vaporings ! ”*

*Others more favorably disposed, reasoning more soberly and judging more righteously, and defending Jesus both on the score of His words and work, calmly said : “ These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind ? ”*

## *At the Feast of Dedication*

*And it was the feast of the dedication at Jerusalem*—the festival instituted to commemorate the

***Cause of Jewish  
Unbelief.***

purging of the Temple after its  
pollution by the Syrians under  
Antiochus Epiphanes, B. C. 167  
—when after an absence of two months, spent  
mainly in Galilee and in His last journey thither,  
Jesus found Himself in the Holy City once more: *it  
was winter*, about mid-December, at that time;  
*and*, choosing a sheltered place for His teaching,  
*Jesus was walking in the Temple in Solomon's  
Porch.*

Taking advantage of the situation as being favorable for a decisive interview, *the Jews therefore*, as if to bar His escape until they attained their end, forming in a circle, *came round about Him*, and, with the view of putting an end to an agony that was fast becoming intolerable, and of getting an express avowal from Him as to His pretensions and purposes, in a question betraying the excited state of the public mind, *said unto Him*: “*How long*



*dost Thou hold us in suspense? If Thou art the Christ, without reserve or hesitation, without circumlocution or ambiguity, but in so many words, tell us plainly !”*

Owing to the grossly secular conceptions and extravagant ideas they attached to the term Messiah, to their demand that He should say explicitly whether He was the Christ or not, Jesus could neither answer yes nor no, whether He was or was not. If He said, “Yes, I am the Christ,” this would be to consent to their false notion of the office of Messiah: if He said, “No, I am not the Christ,” this would be to deny Himself, for He was in truth the Christ of God. His reply was therefore admirable for its wisdom; throwing His questioners back upon their own spiritual discernment, and referring them to the signs which He did as sufficiently evincing His character and mission, *Jesus answered them*: “On previous occasions *I told you*, not, indeed, directly and explicitly, as ye now demand, but in such a way that faith could not misunderstand My meaning, *and ye believe not*: and even if My teaching remained a riddle to you, *the works which I do in My Father’s name, these bear witness of Me* that I am He !

“It is not, however, for lack of evidence that ye remain in a state of doubt and unbelief: *but ye be-*

*lieve not, because, being morally averse to Me, and at the spiritual antipodes from Me, ye are not of My sheep !*

“ Moreover your condition as compared with the character and privileges of My Messianic flock, is infinitely sad and deplorable ;  
**Security of Christ's** for the relation between them  
**Flock.** and Me being of a reciprocal character, believing the word preached, *My sheep hear My voice, and*, recognizing them as Mine, discharging toward them all the duties of a good shepherd, *I know them, and*, with a loving trust, walking in the paths of righteousness, *they follow Me : and*, bestowing on them as a present possession, the greatest conceivable good, *I give unto them eternal life : and*, as an inspiration to their confidence in the midst of whatever trials and temptations they may from time to time find themselves, they have the assurance of My personal guarantee that in following Me *they shall never perish, and no one*, by any possible craft or cunning artifice, *shall snatch them out of My hand !*

“ Moreover, as though to make surety doubly sure, the Divine Almightyness is pledged to secure their victory over every foe : for *My Father*, whose they are, and *which hath given them unto Me* as

the reward of My interposition on their behalf, *is greater than all* powers and agents that may combine for their capture and ruin : *and no one is able to snatch them out of the Father's hand.* Whoever therefore would undertake to wrest them from Me, must begin by first wresting them from Him, the Almighty One !

“And so complete is the moral harmony, the absolute agreement in purpose and coöperation between Him and Me, that I may say that *I and the Father are one !*”

Rightly discerning in our Lord's words an assertion of His Divine Sonship, incensed at what seemed to them an unwarrantable assumption on the part of one whom they regarded as only a man, and a bad man at that, in one of their chronic bursts of uncontrollable fury, *the Jews took up stones again to stone Him.*

Neither withdrawing nor quailing before the fierce fury of His adversaries, but, on the contrary, standing His ground, conscious of no offence against the majesty of God, no invasion of the Divine prerogatives, nor yet of any violation of the moral code which could furnish any rational ground for this exhibition of their murderous hate, unless,

**Charge of Blas-  
phemy Repelled.**

indeed, they still regarded as such some of the miracles He had wrought as signs of His Messiahship, as the healing of the impotent man at the pool of Bethesda, and the opening of the eyes of the man born blind, both of which had roused their indignation because they were wrought on the Sabbath, upbraiding them for their lack of appreciation of the privileges they had enjoyed, in a question containing a keen irony and expressive of the deepest indignation, *Jesus answered them*, saying : "*Many good works have I shewed you from the Father : for which of those works do ye now propose to stone Me ?*"

Indignant at what Jesus ascribeth to them as the ground of their purpose to stone Him, and assigning an entirely different reason for their threatened violent action, relegating Jesus to the category of ordinary humanity, in tones of angry recrimination, *the Jews answered Him* : "*For a good work we stone Thee not, but for blasphemy ; and because that Thou, being only a man like to ourselves, assuming a divine relationship, as Thy words imply, makest Thyself a \* God : by which we mean, that Thou, being simply human, makest Thyself superhuman or Divine !*"

Jesus acknowledged that the inference the Jews had drawn from what He said was quite correct ;

\* No article in the Greek.

but He immediately proceedeth to prove that, so far from rendering Himself amenable to the charge of blasphemy on that account, He was fully warranted in using the words He did, and that He had therefore a right to the title which they refused Him. In doing this He used a style of reasoning quite Jewish in its character, but on that account the best suited to impress the audience He addressed. Basing His reasoning on the irrefragibility of Scripture, which they themselves admitted, and arguing from a lesser to a greater, *Jesus answered them* : “ *Is it not written in the sixth verse of the eighty-third Psalm of your law, that Asaph, the inspired penman, speaking of judges and magistrates as the representatives and organs of God here on earth, saith, ‘I said, Ye are gods, sons of the Most High?’ If then he called them gods unto whom in the way of a divine commission the word of God came—and the Scripture making this declaration cannot be broken, excepted to, or thought wrong, being a part of the Holy Writings themselves—say ye of Him, whom the Father hath sanctified, setting Him apart to an office far higher than that of ruler or judge, or even prophet, and sent into the world, ‘Thou blasphemest’ : because I said, not, ‘I am God,’ as ye allege, but, ‘I am (the)\* Son*

\* No article in the Greek.

of God,' which I am, being, both as to My origin and Mission, Divine ?

“If I were a mere man, like the judges and magistrates of Israel, bearing a divine commission, according to the scripture already cited, I should not deserve to be treated as a blasphemer ; much less should I be so dealt with considering My personal relationship to Him that sent Me.

“I do not ask, however, although I might so demand, that ye accord belief to My simple personal affirmation : I appeal to the signs I have wrought in confirmation of the truth of the things I have said concerning Myself. *If therefore I do not the works of My Father*, works which bear the stamp and seal of the Divine Almightyness, *believe Me not. But if I do them, though* doubting My personal word, *ye believe not Me, believe the works*, which speak for themselves : *that ye may know and understand* the unity of purpose and coöperation that existeth between Us, *that the Father is in Me*, as His Son and Representative, *and I in Him*, as the source and inspiration of My divine nature and mission !”

The Jews had waited for a retraction, but they had heard a defence. In our **Jesus in Retreat.** Lord's words they saw no abate-

ment of His claim, but in fact a reaffirmation of His former declaration of His filial relation with the Father, which had given them such offence, and utterly insensible to either argument or reason, blinded by their unbelief, *they sought again to take Him*, with the view of immediately compassing His death: *and*, as His hour was not yet come, breaking through the circle they had formed around Him, and leaving the Temple, *He went forth*, as on previous occasions, *out of their hand!*

*And* since it was evident that, from the mood in which the Jews then were, Jesus was no longer safe in Jerusalem, after the feast of Dedication had come to an end, abandoning the Holy City, and returning to the neighborhood of the scene of His early ministry, *He went away again beyond Jordan into the half-heathen territory of Perea, to Bethany or Barbara, the place where John was at first baptizing: and there*, in that retired region, *He abode* during the remaining months of His life, until for the last time He again "went up to Jerusalem."

*And*, drawn by His fame, *many came unto Him: and*, after they had heard His words and seen His works, *they said: "John indeed did no miracle as a sign of his divine mission, but all things whatsoever John spake of This Man were true!"*

*And many believed on Him there.*



## *The Resurrection of Lazarus*

*Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.*

***The Message to,  
and Arrival  
of, Jesus.***

It was in this village, situated on the eastern slope of the Mount of Olives, about two miles from Jerusalem, and it was in the dwelling of these sisters that Jesus had found a home in the earlier, as now also in the latter, days of His ministry, the deepest, purest friendship existing between Himself and the various members of this interesting household.

*And it was that Mary which, as a token of loving reverence and confidence, at a time subsequent to this event, anointed the Lord with ointment, spikenard, and very precious, and wiped His feet with her hair, whose brother Lazarus was sick.*

The condition of the patient at this time was critical. *The sisters therefore, in their loving anxiety, sent unto Him in His retreat a message as delicate as it was urgent, offering no plea, making no suggestion, but simply stating the fact, satisfied*

that this was all that was needed to bring Him to their side, saying: "*Lord, behold, he whom Thou lovest is sick!*"

*But when Jesus heard it*, instead of repairing at once to the afflicted home in Bethany, giving no hint of what was to come, *He simply said* in the hearing both of the messengers and of His disciples, by way of enkindling faith and inspiring hope: "*This sickness, as regards its final issue, is not unto death, but for the glory of God, that, giving Him a supreme opportunity for manifesting His Messianic character, the Son of God may be glorified thereby!*"

*Now Jesus loved Martha, and her sister, and Lazarus.*

*When therefore He heard that he was sick*, pursuing a course the direct opposite of that we should have expected Him in the circumstances to adopt, and notwithstanding the additional grief it would bring to His sorrowing friends, relying on the future to make it all plain, *He abode at that time two days in the place where He was!*

*Then after this*, Lazarus having in the meanwhile died, startling them with the suggestion, *He saith to His disciples:* "*Let us go into Judea again!*"

Surprised at what seemed to them a most unwise and imprudent step, and astonished that Jesus

should so much as suggest such a thing, *the disciples say unto Him : "Rabbi, the Jews were but now seeking to stone Thee ; and goest Thou thither again ?"*

Instead of giving a direct reply to the remonstrance of His timid disciples, bidding them not to be afraid, first quoting a proverbial saying, and then drawing from that saying general lessons about the time which any one who is on a journey will choose for making it, intimating to the disciples that He Himself could take no harm till His day of work was over, and that they could take no harm while He was with them, *Jesus answered them, saying : "Are there not twelve working hours in the day ? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him."*

*These things* about our working day period *spake He : and after this*, having paused for a little, in words of matchless beauty and tenderness, breaking to His disciples the fact that the sick man in Bethany had passed away, speaking metaphorically, *He saith unto them : "Our friend Lazarus is fallen asleep ; but I go that I may wake him out of sleep !"*

Glad of what Jesus had said as to the condition

of Lazarus, taking His words in their literal sense, seeing in them the evidence of the sick man's convalescence, a return to Judea in such case being in their view rendered unnecessary, *the disciples therefore said unto Him : "Lord, if he is fallen asleep, he will recover !"*

*Now Jesus had spoken of his death, but they, slow of heart either to remember or understand, thought that He spake of taking rest in sleep.*

*Then, perceiving the mistake of His disciples, and correcting them, at the same time intimating that the sad event would result in great good to themselves, dropping metaphor, Jesus therefore said unto them : "Lazarus is dead. And I am glad for your sakes that I was not there—for had I been, I would have healed him—to the intent that, seeing what would follow, having still greater grounds for your faith, ye may believe ; nevertheless, though our friend be dead, casting aside all fears, and delaying no longer, let us go unto him !"*

Still convinced of the un wisdom of His course, seeing in it certain death for his Master, looking ever on the dark side of things, the always despondent, pessimistic, doubting, but affectionate and devoted *Thomas, therefore, who is called Didymus, said unto his fellow-disciples : "Let us also go, that we may die with Him !"*

To this they agreed.

*So when, after a long day's journey, Jesus with His disciples came to Bethany, He found what, in the nature of things, He knew must be the case, that Lazarus had been in the tomb four days already !*

*Now Bethany was nigh unto Jerusalem, about fifteen furlongs off ; and many of the Jews had come to Martha and Mary, as was the custom, to console them concerning their brother.*

*Martha therefore, when she heard Jesus was coming, true to her active, demonstrative and impulsive disposition, dropping everything, and filled with emotion, went and met Him : but, in keeping with her peculiarly quiet, gentle, meditative, and pensive temperament, crushed and stunned by her affliction, and wholly absorbed in her sorrow, having not as yet been made aware of His approach, Mary still sat in the house.*

*Martha therefore, the moment she came into His presence, giving expression to the conflicting emotions which struggled within her, with honest impulsiveness pouring out her heart's plaint, yet in words redolent of love and confidence and devotion, said unto Jesus : " Lord, if Thou hadst been*

*here, my brother had not died ! And even now I know that whatsoever Thou shalt ask of God, God will give Thee, even though the request be the return to life of my brother ! ”*

Taking no exception to the inadequate view of His person implied in Martha's words, or to His dependence on God for His miracle-working power to which she gave expression, but by way of leading her on to the fuller revelation of Himself, His office, and person, that was to follow, making to her a broad, general promise, and using words designedly ambiguous, being susceptible of application either to the final resurrection or to the present case, *Jesus saith unto her : “ Thy brother shall rise again ! ”*

Uncertain as to the real intent of Jesus' words, but in evident disappointment, if He meant to limit her to the hope she cherished in common with her people, with the view of drawing from Him a more specific utterance, giving Him an opportunity to explain Himself, sobbing in her sorrow, *Martha saith unto Him : “ I know, of course, that he shall rise again in the resurrection at the last day ; but that is cold comfort, being a far distant event. It is a nearer and a better consolation that I want ! ”*

With the view of awakening in Martha the high-

est hope, and of correcting her humanitarian views respecting Himself and His mission ; substituting for adherence to dogmatic truth confidence in His person ; lifting the act up into the spiritual sphere in which alone it would assume its true meaning and value ; giving to Himself the great witness of which the miracle itself is the proof ; in a wondrous sentence in which we have in a few words a grand summary of the gospel, and in which the sublimity of the language is not less remarkable than the great truths conveyed in the words ; preparing the sorrowing sister to stretch forth the hand of faith to receive the mighty boon He was about to bestow upon her, *Jesus said unto her : " I am the resurrection, and the life ! he that believeth on Me, though he die, yet shall he live ! and whosoever believeth on Me shall never die ! Believest thou this ? "*

Unable to give a categorical answer to our Lord's question ; not sufficiently comprehending the meaning of His words to warrant her in giving explicit assent to each particular contained in His declaration ; but thinking she believed all He said when she believed Him to be the true promised Messiah ; and so falling back on a general answer in which she stateth simply, yet decidedly, what was the extent of her creed, *she saith unto Him : " Yea,*



*Lord; I have believed that Thou art the Christ, the Son of God, even He that cometh into the world. This is my faith, and hath been for a long time ! ”*

*And when she had said this, Jesus being satisfied with her confession, at His suggestion she went away, and called Mary her sister secretly, that the interview between her and Him might not be interrupted by the unbelieving Jews who were among the comforters that surrounded her, and using the name by which He was familiarly known in the family at Bethany, in breathless excitement she whispered her message to her sister, saying: “ The Master is here and calleth thee ! ”*

*And Mary, when she heard it, thrilled by the message and inspired by hope, rousing herself to action, arose quickly, and with hurried footsteps went unto Him.*

*Now for prudential reasons, desiring to avoid everything which could attract attention and produce excitement, Jesus was not yet come into the village, but was still in the place where Martha met Him.*

*The Jews then which were with her in the house, and were comforting her after the custom of that people, when they saw Mary, that she rose up quickly and went out,—thus defeating the object*

Martha had in conveying to her the Master's message secretly—*followed her, supposing that she was going unto the tomb to weep there*; the presence of the memorials of loved ones tending to excite the heart to renewed expressions of sorrow.

*Mary therefore, when she came where Jesus was, and saw Him, overcome with uncontrollable emotion, fell at His feet, saying unto Him, as Martha had done, and sobbing convulsively as she spake: "Lord, if Thou hadst been here, my brother had not died!"*

*When Jesus therefore saw her weeping, and the Jews also weeping which came with her, deeply*

*Jesus in Tears.* moved by their manifestation of love and sorrow, which urged

Him on to do that for which He had come; but recalling the fact, that to do so was to sign the sentence of His own death, inasmuch as, instead of glorying in so great a display of divine power, His enemies will find in it a ground of condemnation against Him, seized with horror at the thought, His perturbation of soul communicating itself to His bodily frame, which shuddered perceptibly, *He groaned in the spirit and was troubled.* This revulsion of feeling, however, was but for a moment; and when He recovered His composure,

recalling the purpose for which He had come into the world, prepared to take all the consequences of His great deed, inquiring as to the place of the sepulture of His friend, addressing the group of mourners with which He was surrounded, in tones at once indicative of His tenderness and high resolve He said : “ *Where have ye laid him ?* ”

Unaware of His purpose in making this inquiry, but supposing that, actuated by ordinary motives, He desired to see the grave that He might weep at it, expressing their readiness to accompany Him to the place where the remains of His friend had been deposited, with affectionate reverence *they say unto Him* : “ *Lord, come and see !* ”

Accepting their guidance, manifesting His deep sympathy with the mourning friends, all that sad, sorrowful walk to the sepulchre, mingling His tears with theirs, thus giving expression to His calm and gentle grief—*Jesus wept !*

*The Jews therefore* who beheld this exhibition of the true humanness of our Lord, interpreting His tears as an evidence of His great affection for His dead friend, and giving expression to the mingled feeling of surprise and admiration this manifestation of His tenderness awoke within them, in this brief exclamation *said* : “ *Behold how He loved him !* ”

*But some of them, dissenting from the view just expressed, finding in His tears a reason for suspecting His character, with a sneer of sarcasm ringing in their words, said: "Could not This Man which opened the eyes of him that was blind, have caused that this man also should not die? If He loved Lazarus, why did He not cure him? Is not the fact that He did not, clear proof, either that His other miracles were unreal or His tears a pretence? Can such a man be the Son of God, the Messiah?"*

Aware that they were murmuring such things against Him, experiencing another of those mighty shudderings that caused His bodily frame to tremble, and which was called forth by the malevolent remark of the unbelieving Jews, *Jesus therefore again groaning in Himself, cometh to the tomb.*

*Now like most graves in the limestone districts of Palestine, it was a cave, and serving the purpose of a door, a stone lay against*

**At the Tomb of** *it.* Expecting human hands to

**Lazarus.** do what human hands can toward effecting an end beyond their reach before divine interposition may be looked for, addressing Himself to the bystanders, *Jesus saith: "Take ye away the stone!"*

Her faith not yet proving equal to the emergency,

supposing that our Lord's purpose in seeking to have the stone rolled away from the grave's mouth was, that He might look upon the face of His departed friend, gently remonstrating against the proposed action, animated by the most delicate considerations, in her plain, matter-of-fact way, *Martha the sister of him that was dead, saith unto Him: "Lord, by this time he stinketh! for he hath been dead four days!"*

By way of overcoming her very natural opposition, hinting at the mighty act of love and power that she might expect to follow, as a prop to her weak and wavering faith, addressing Martha, and referring to their previous conversation, *Jesus saith unto her: "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"*

These words had the intended effect: Martha was satisfied that it should be as Jesus directed. So, seeing that the opposition of the one who clearly had a right to object was withdrawn, *they took away the stone.*

*And, standing before the open cave, the crowd waiting in breathless excitement to see what would*

***Lazarus Lives  
Again.***

come next, prefacing His mighty act by an address to God in which, openly and boldly chal-

lenging the attention of the on-looking Jews, He proclaimeth the fact that He speaketh and acteth, as He now does, as a distinct proof of His Messiahship, and suiting the action to the word, *Jesus lifted up His eyes, and said: "Father, I thank Thee that Thou hearest Me in My supplications for Thy presence and aid. And I knew that Thou hearest Me always, for, as Thy Son and Servant, I do always the things that please Thee: but because of the multitude which standeth around I said it, that they may believe that I am not self-commissioned and an impostor, but that Thou didst send Me!"*

*And when he had thus spoken, that all might see that there was no magic, no necromancy about what He was going to do, not in the whispering, muttered incantations of the magicians and sorcerers with which they impose upon public credulity, but in words whose brevity and simplicity form a grand contrast with their efficacy, speaking in tones to be heard by all around, He cried with a loud voice, saying: "Lazarus, come forth!"*

In immediate response to His quickening word, leaving the recess in the cave in which he had been laid, *he that was dead came forth, bound hand and foot with grave-clothes! and his face was bound about with a napkin!* conclusive proof that he had been really dead, and his corpse treated as all other

corpses. And it was obviously impossible for one not dead to breathe through the napkin for four days !

And while the spectators stood motionless, silent, awe-stricken at the spectacle of a living man in the cerements of the grave, with perfect composure, as if nothing extraordinary had happened, inviting the by-standers to participate in the completion of the miracle, as He had done in requesting them to remove the stone by way of preparation for it, and at the same time giving all an opportunity of proving the reality of the miracle and the identity of Lazarus, *Jesus saith unto them: "Loose him, and let him go !"*

*Many therefore of the Jews, which came to Mary and, having gone with her to the tomb, beheld that which He did, unable to resist*  
**Caiaphas' Prophecy.** *the evidence of an act so transcendent, their remaining prejudices giving way before it, believed on Him, that He was the Christ of God.*

*But other some of them, the Jews, who had not come to Mary, villagers or visitors to Bethany, who shared in the hostility of the rulers to Jesus, persisting in their unbelief despite the force of evidence so convincing, seeing the popular enthusiasm the raising of Lazarus had awakened, went away to*



*the Pharisees, and, in great excitement, told them the things which Jesus had done !*

*The chief priests therefore and the Pharisees, in view of this alarming intelligence, hastily summoning such members of the Sanhedrim as were readily accessible, gathered a council, and, seeing that a crisis was rapidly approaching, that their vested interests were imperilled, that their power was in imminent danger of destruction, their words betraying the perplexity and disquietude they deeply felt, said : “What do we ? for This Man doeth many signs ! It is absolutely necessary therefore that some measures be taken to protect ourselves against Him, but what ? His doing must decide ours. If, pursuing a merely negative course, we let Him thus alone, doing nothing effective to check His progress, all men will believe on Him : and, viewing the excitement He createth and the multitudes He gathereth in the light of sedition, the Romans will come, and, dethroning us as rulers, will take away both our place and our nation ; thus depriving us of the last remnant of independence that, as a people, we enjoy ! ”*

*But a certain one of them, Caiaphas, haughty, resolute, tyrannical, unscrupulous, in shameful avowal of a policy most flagitiously selfish, unjust, and wicked, not untying, but with one bold stroke,*

cutting the Gordian knot of difficulty, in an apostrophe to his colleagues characterized by rudeness, expressing high contempt for their perplexity, incertitude, and irresolution, *being high priest that year, said unto them : "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Without further parley therefore, let us kill the Nazarene and save ourselves !"*

*Now this he said not of himself ; but being high priest that year* or at that time, the most profound mystery of the plan of God being proclaimed by him in the form of the most detestable maxim, and speaking much better than he knew, *he prophesied that Jesus should die for the nation ; and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad !*

*So from that day forth, accepting the dictum of the unscrupulous pontiff, they took counsel that they might put Him to death.*

*Jesus therefore walked no more openly among the Jews in and about Jerusalem, but, going from Bethany, departed thence into the country near to the wilderness,*  
**The Sojourn at Ephraim.** *into a little obscure city called*

*Ephraim ; and there, free from the tumults and machinations of His deadly enemies, preparing for the end, during the intervening few weeks He tarried with His disciples.*

*Now the passover of the Jews was at hand : and many went up to Jerusalem out of the country before the passover, to purify themselves, that they might be legally qualified to keep the feast. They sought therefore for Jesus, and, in their restless curiosity, gathering in knots here and there, debating the probabilities of His appearing in the Holy City, spake one with another, as they stood in the Temple, saying : "What think ye ? That He will not come to the feast ? Is not that your opinion ? He did not attend the last passover, and the attitude of the authorities toward Him being what it is, it is hardly likely He will be present at this one !"*

*Now the chief priests and the Pharisees had given commandment, that if any man knew where He was, he should shew it, that they might take Him.*

The hour having at length come when He should discharge the high priestly duties of His Messianic office, with full knowledge of the murderous mandate of the rulers, and not in the least intimidated

**The Anointing at  
Bethany.**

thereby, *Jesus therefore*, leaving Ephraim, and on His way to Jerusalem to keep the feast, *six days before the passover*, came to Bethany, where Lazarus was whom Jesus raised from the dead : on His way thither having passed through Jericho, where He opened the eyes of blind Bartimeus, converted and stayed all night with Zaccheus the publican, and, amongst other things, foretold His own death and the manner of it, all of which is related by the other evangelists.

So when He came to Bethany, in grateful recognition of the great favor He had shown them, *they*—the two sisters and Lazarus—*made Him a supper there : and*, true to her peculiar temperament, besides being the mistress of the house and hostess, *Martha served ; but*, as an honored guest, *Lazarus was one of them that sat at meat with Him*.

With a clear perception of the real dignity of Jesus, and as the highest mark of distinction she knew how to bestow, uncaring as to what might be thought of her act, in the prodigality of love, *Mary therefore took a pound of ointment of spike-nard, very precious, and anointed the feet of Jesus, and wiped His feet with the hair of her head : and the house was filled with the odor of the ointment !*

*But Judas Iscariot, one of His disciples, which*

*should betray Him*, seeing in Mary's lavish expenditure a criminal waste of good money, clothing his own niggardliness in the guise of philanthropy, giving expression to a false view of economy, which many still entertain, with the indelicacy born of covetousness, speaking in a tone of censure loud enough for all, even Jesus Himself, to hear, *saith*: "*Why was not this ointment sold for three hundred pence, a sum equal to fifty dollars, and given to the poor ?*"

*Now this he said not because he was a philanthropist and cared for the poor ; but because he was a thief, and, as treasurer of the apostolic band, like many others occupying fiducial positions, betraying his trust, having the bag, embezzling the funds, took away what was put therein !*

*Jesus therefore, in defence and justification of Mary's lavish act of love, which is related all over the world to her praise, and will be to the end of time, and sharply rebuking Judas for his selfish and calculating parsimony, said*: "*Suffer her to keep what yet remaineth of it against the day of My burying, when she can complete the service she has just now, all unwittingly, but none the less fittingly, begun !*

*"For the poor ye have always with you ; but Me ye have not always !"*

*The common people therefore of the Jews learned that He was there at Bethany: and, moved by a strong natural curiosity, they*  
**The Priests Plot** *came, not for Jesus' sake only,*  
**to Kill Lazarus.** *whose friends they always were, but that they might see Lazarus also, whom He had raised from the dead.*

*But, horrible to relate, in their unbelief and envy, thinking they were doing God service, the chief priests took council that they might put Lazarus also to death; because that, a living witness to the divine mission of Jesus, by reason of him many of the Jews went away, and, despite all they could do to prevent it, doing some thinking on their own account, believed on Jesus, that He was the Messiah, whom they had decided to be an impostor and ought to be put to death !*

Having spent the last Sabbath before His death with His friends in Bethany, *on the morrow, our Lord's day, a great multitude*  
**Palm Sunday.** *that had come to the feast, when they heard that Jesus was coming to Jerusalem, determined upon giving Him a royal reception, in manifestation of their homage to Him as the Messiah took the branches of the palm trees that grew by the wayside, and went forth to meet Him, and,*

giving Him true Messianic greeting, in the language of the 26th verse of the 118th psalm *cried out*: “*Hosanna: Blessed is He that cometh in the name of Jehovah, even the King of Israel!*”

And, surrendering Himself to the public homage, thus tacitly proclaiming His Messiahship, *having found a young ass*, in token of His spiritual and peaceful mission, *Jesus sat thereon*; as it is written in the prophecy of Zechariah: “*Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt!*”

*These things understood not even His disciples at the first*: but after His ascension *when Jesus was glorified*, then, the fact interpreting the prophecy, and shedding light on the event, *remembered they that these things were written of Him, and that they had done these things unto Him.*

*The multitude therefore that was with Him, when He called Lazarus out of the tomb, and raised him from the dead, bare witness, that that great miracle had really been wrought, and this same Jesus that is now riding on the ass before our eyes, is the person that wrought it. For this cause also the multitude, filled with enthusiasm, went and met Him, for that they heard that He had done this sign.*

And seeing this manifestation of Jesus' popular-



ity and influence, *the Pharisees*, chagrined, mortified, baffled, angry, at their wits' end, in the language of exaggeration as respects the fact as it then was, but prophetic of what is to be, *said*: "*Behold how ye prevail nothing*: your threats and commands are alike disregarded: *lo! the world is gone after Him!* The hour therefore for supreme resolution hath arrived. Heroic measures must be taken at once, or we are lost!"

*Now there were certain Greeks*, proselytes of the gate, neither wholly heathen nor out-and-out Jews, among those that went up to worship at the feast: desirous of having a private conversation with Him on religious subjects, but too modest to approach Him directly, *these therefore came to Philip, which was of Bethsaida of Galilee, and, requesting an introduction, asked him, saying*: "*Sir, we would see Jesus!*"

Unwilling to shoulder the responsibility of taking a step so revolutionary as that which was implied in bringing Greeks to Jesus, *Philip cometh and telleth Andrew*, his fellow-townsmen: having taken counsel together, and deciding to act favorably on the Greeks' request, *Andrew cometh, and Philip, and they tell Jesus*.

Seeing in these Greeks representatives of the heathen world over which He is destined also to extend His sway, but well aware that this spiritual royalty involved the severance of His relations with the Jewish people, whose Messiah He was, and that this could be effected only by His death—acting first as the priest of the world, that He might subsequently become the King of men—profoundly stirred by their request, but declining under the circumstances to receive them, and absorbed in the reflections which were called forth within Him by this step, in words of great sublimity, and with deep emotion, *Jesus answereth them, saying* : “ *The hour is come that the Son of Man should, by His death, resurrection and ascension, be glorified* ; and then, freed from all Jewish restrictions, He will be able to do what is denied Him at this moment—to communicate without restraint with the Greeks and with the whole heathen world !

“ *Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth alone ; but if it die, it beareth much fruit* ; and so it must be with Me, the Son of Man !

“ *He that loveth his life, so that he is unwilling to yield to this law of self-sacrifice, loseth it : and he that, obedient to this higher law, in generous*

contempt for what it bringeth to us, *hateth his life in this world, shall keep it unto life eternal!*

“*If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will the Father honor!*

“Nor am I in any wise exempt from the law to which My humblest follower is subject; for even now, in deep spiritual perturbation, *is My soul troubled; and what shall I say? ‘Father save Me from this hour’?*—shall I say that? *But for this cause came I unto this hour,* therefore that cannot be My prayer. No; but, at whatever cost of humiliation and suffering, this it shall be: *‘Father glorify Thy name!’*”

No sooner had our Lord given utterance to this greatest and most comprehensive of all possible prayers than, as an expression of the Divine approval, *there came therefore a voice out of Heaven, saying: “I have both glorified it by Thy ministry in the past, and will, in the future, in the conversion of the world through the ministry of Thy servants, glorify it again!”*

Surprised and startled by the grandeur of the heaven-filling sound, unable to think of it as an utterance of articulate words, in their barren naturalism *the multitude therefore that stood by and heard it, said that it thundered!* others, satisfied

that it was something both supernatural and articulate, though not able to make out the words, *said*: “An angel hath spoken to Him!” Having a true, filial heart, however, to understand, and an ear attuned to catch the sound, giving to the voice and utterance their true signification, replying to the questionings that were rising in the hearts of the people and His disciples, with emotion deep and solemn *Jesus answered and said*: “*This voice hath not come for My sake, but, as a final attestation of My divine mission, and to make clear to all the importance of the crisis revealed by the request of these Greeks, for your sakes!*”

“*Now is the judgment, or crisis, of this world: now shall the prince of this world, even Satan, as the result of the most radical revolution in its history, overreaching himself and proving his own undoing, be cast out!*”

“*And, not only will Satan be thus expelled the domain where he hath so long held undisputed sway, but I, if I be lifted up from the earth, as, by My death, resurrection and ascension, I will be, by the irresistible attraction of love will draw all men unto Myself!*”

*But this He said, signifying by what death He should die, and the agency, by means of which He should finally triumph.*

Unable to reconcile their secular conceptions of the Messiah with the spiritual ideal Jesus had just set forth, with a tinge of contempt in their utterance, *the multitude therefore answered Him : " We have heard out of the Law, our most sacred Scriptures, that the Christ abideth forever : and how sayest Thou then, in clear opposition to this teaching, that ' The Son of Man must be lifted up ' ? Who is this Son of Man ? What sort of a Christ would He be ? "*

Not noticing the sneer, and replying to their question only indirectly and by allegory, addressing them as a people, as a nation, warning them in a very solemn manner of the danger they were in of letting their day of grace slip away unimproved, earnestly and affectionately *Jesus therefore said unto them : " Yet a little while is the light among you. Ordering your lives aright and as the circumstances demand, walk while ye have the light, that darkness overtake you not : and he that walketh in the darkness, either in the material or spiritual world, knoweth not whither he goeth. While, therefore, ye have the light, believe on the light, that ye may become sons of the light ! "*

*These things spake Jesus, and, withdrawing from the Temple for a time, and retiring to the seclusion of Bethany, He departed and hid Himself from them.*

The ministry of such a preacher should, humanly speaking, have been attended with immediate and glorious results. *But* this was

**The Perversity  
of the Human  
Heart.**

not the case, for *though He had done so many more signs before them* than are recorded in this narrative, *yet*, so strong were their prejudices and persistent their obstinacy, refusing to be convinced, closing their eyes to the light, *they believed not on Him : that the word of Isaiah, the prophet*, which had primary reference to the people of his own day, but which, the moral conditions being exactly alike, applied with equal force to the people of our Lord's time, *might be fulfilled, which he spake*, with reference to the prevailing unbelief, saying :

“ Lord, who hath believed our report? And to whom hath the arm of Jehovah been revealed? For this cause they could not believe, for that Isaiah said again, as a judicial punishment inflicted upon them :

“ He hath blinded their eyes, and He hardened their heart ;

“ Lest they should see with their eyes, and perceive with their heart,

“ And should turn,

“ And I should heal them ! ”

*These things said Isaiah, because, as he telleth us in his sixth chapter, having seen the Shechinah,*

the visible manifestation of the Divine presence, *he saw His (Christ's) glory*, who was the true Shechinah, the visible representative of God on earth, *and spake of Him*.

*Nevertheless*, though the great majority steadfastly refused to receive Jesus as the Messiah, *even of the rulers many believed on Him* as such: *but because of the violent hostility of the Pharisees they did not openly confess it, lest, being excommunicated, they should be put out of the synagogue: for*, not as yet having experienced any spiritual change, their faith in Jesus as Messiah being only an intellectual conviction, and not a moral force, *they loved the glory of men more than the glory of God*.

*And*, as His last public testimony to His people, a short but solemn winding up of His ministry among them, *Jesus cried and said:*

**Jesus' Last Public Witness to Himself.**

*"He that believeth on Me, believeth not on Me, but on Him that sent Me!"*

*"And he that beholdeth Me beholdeth Him that sent Me!"*

*"I am come a light into the world, that whosoever believeth on Me may not abide in the darkness!"*

*"And if any man hear My sayings, and keep them*



*not, I judge him not: for I came not to judge the world, but to save the world!*

*“He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the Last Day!*

*“For I spake not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak!*

*“And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak!”*

## PART SECOND

### *Jesus and His Own*

*Now on the evening before the first day of the feast of the Passover, Jesus knowing that His hour was come that, having finished the work He had given Him to do, He should depart out of this world unto the Father, having loved His own which were in the world, as discovered by innumerable proofs, He loved them unto the end, as the subsequent events will abundantly show.*

**A Lesson in  
Humility.**

*And during supper on that evening, the Devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, in the full consciousness therefore of His Messianic sovereignty and the divine dignity of His mission, teaching His disciples a much needed lesson in humility by giving them an amazing illustration of that grace in His own person, riseth*

*from supper, and layeth aside His upper or outer garments : and, as a servant, He took a towel and girded Himself. Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded !*

So, passing from one to another in the order in which they were seated, *He cometh first to Simon Peter.* Always impulsive, and ready to express his feelings, shocked at such an apparently menial service on the part of his revered Master, in utter amazement *he saith unto Him : " Lord, dost Thou wash my feet ? "*

In a golden sentence, which in its application stretcheth far beyond the immediate purpose for which the words were spoken, and which serveth as a key to many mysterious events in the providence of God, and supplieth a powerful incentive to faith and patience, calmly and gently *Jesus answered and said unto him : " What I do thou knowest not now ; but thou shalt know hereafter ! "*

Unaffected by our Lord's explanation, his modesty and reverence now assuming the form of self-will and pride, carrying his resistance to the extreme of a positive refusal, and so substituting for his former question a resolute denial, *he saith unto Him : " Thou shalt never wash my feet ! "*

Self-surrender being the first condition of true discipleship, in a very positive way pointing out to Peter the serious consequence of his refusal, *Jesus answered him* : “ *If I wash thee not, thou hast no part with Me !* ”

Horried at the very thought of such consequences of his obstinacy, with characteristic impulsiveness, rushing from one extreme to another, but still in the same prescriptive spirit, with all the vehemence of his emotional nature, *Simon Peter saith unto Him* : “ *Lord, not my feet only, but also my hands and my head ! I will submit to anything rather than be separated from Thee !* ”

With His characteristic gentleness and patience, perceiving the spiritual dullness of His disciple, imparting to him the needed instruction, referring to the well-known Jewish customs respecting ablutions, *Jesus saith unto him* : “ *He that is bathed in the laver of pardon and regeneration, in order to be freed from partial and superficial defilement needeth not save to wash his feet, but through the principle of holiness that is in him, the man as a man, is clean every whit : and ye, thus morally purified, are clean—but not all !* ”

*For He* penetrated Judas' disguise and *knew him that should betray Him* : therefore *He said*, ‘ *Ye are not all clean.* ’

*So when He had washed their feet, and taken His garments, and sat down again, He said unto them: "Know ye what I have done to you? Ye call Me, 'Master,' and, 'Lord': and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.*

*"Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than He that sent him.*

*"If ye know these things, blessed are ye if ye do them.*

*"I speak not of you all: I know the character of those whom I have chosen: but that the scripture*

**Treachery Hinted** in the 41st psalm respecting the  
**At.** treachery of intimate friends may  
*be fulfilled, 'He that eateth My bread lifted up his heel against Me,' I say this unto you.*

*"From henceforth I tell you before it come to pass, that, when it is come to pass, instead of being a ground of stumbling, proving a support of your faith, ye may believe that I am what I have ever represented myself to be, the Messiah.*

*"Verily, verily, I say unto you, He that re-*

*ceiveth whomsoever I send receiveth Me ; and he that receiveth Me receiveth Him that sent Me ! ”*

*Now when Jesus had thus said, experiencing a shock of a religious nature, a kind of horror which*

***The Traitor's Discovery and Departure.***

His pure heart feeleth at the contact with the instrument of this satanic crime and the approach of its invisible author, *He was troubled in the spirit, and revealing to them what seemed most incredible, yet with the most solemn assurance of its truth, and with unutterable sadness in His tones, said: “Verily, verily, I say unto you, that one of you shall betray Me ! ”*

*In blank amazement, too much horrified to speak, the disciples looked one on another, doubting of whom He spake !*

*There was at the table reclining in Jesus' bosom one of His disciples whom Jesus loved, but who shall here be nameless. Simon Peter therefore, with characteristic forwardness and impatience, never suspecting himself, of course, but very desirous of knowing at once to which of them our Lord had reference, beckoneth to him, and by means of signs and gestures which he understood, saith unto him : “ Tell us who it is of whom He spake.”*

*He leaning back, as he was, on Jesus' breast, whispering, saith unto Him : " Lord, who is it ? "*

With characteristic delicacy, not mentioning the traitor's name, but indicating who he was by an act to which no one but he that asked for the information would attach any special significance on account of its commonness at Oriental banquets, also in low tones speaking the words which explained the act, *Jesus therefore answereth, saying: " He it is for whom I shall dip the sop, and give it him ! "*

*So when He had dipped the sop, He taketh and giveth it to Judas, the son of Simon Iscariot !*

*And after the sop, yielding himself up entirely to his diabolical power, then Satan entered into him. Thenceforward Judas thought only of himself ; his fancied wrongs ; his full resolve !*

Aware of this, and knowing also that from this decisive moment no return for Judas was possible, giving him to understand that He was fully conscious of his wicked purpose and that his presence among them was no longer tolerable ; in view of the fact that His " hour " had at length arrived and that there was no time to lose ; having no longer any ground to spare him, pushing him, as it were, into the abyss, commanding him to delay not, but to hasten to completion the work he had



already begun, speaking in tones loud enough to be heard by all, and, at the same time, looking with ineffable pity directly at the misguided man, *Jesus therefore saith unto him : " That thou doest, do quickly ! "*

*Now no man at the table, not even he to whom the traitor's identity had been revealed, knew for what intent He spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him : " Buy what things we have need of for the feast ; " or that he should give something to the poor !*

*He then having received the sop went out straightway, at the Master's word, on his diabolical mission. He saw at once that Jesus knew all his plot, and dreaded exposure. He, at any rate, knew what the words of Jesus meant, if none of the others did. He felt himself detected and discovered, and for very shame got up and, leaving the company his presence had defiled so long, went away.*

*And it was night !*

*When therefore he was gone out, freed from the restraint under which He labored while the traitor*

<p><b>The New Commandment.</b></p>	<p>was present, now at liberty to give vent to the feelings of which He was full, addressing the</p>
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Eleven, *Jesus saith* : “*Now* by the exclusion from His life the desire for all empty human glory, of which he who has just disappeared from our number was the most stubborn representative among you, and by His seeking the true glory that cometh from God only, and which consisteth in humility and charity, *is the Son of Man glorified, and, the perfection of the paternal character of God being manifested fully in His person and work, God is glorified in Him ; and, by His exaltation to His own right hand, God shall glorify Him in Himself, and, the end being not now far distant, straightway shall He glorify Him !*

“*Little children, yet a little while only I am with you : the moment of My separation from you is at hand. Ye shall seek Me ; and, as I said unto the official Jews, ‘whither I go, ye cannot come’ ; so now I say unto you : though your search, if in sorrow, will not be, like theirs, in vain. We shall meet again !*

“*A new commandment I give unto you, that ye love one another ; even as I have loved you, that ye also love one another. By this, shall all men know that ye are My disciples, if ye have love one to another !*”

The disciples were but little impressed by what

Jesus said about this 'new commandment,' their minds being occupied by His previous utterance about His going away. For though He had repeatedly told the disciples about His departure and the manner of it, they never realized it, and are startled and perplexed when He now talketh of His going away. Hence to relieve their minds, as the spokesman of them all, with the simplicity of a child, *Simon Peter saith unto Him: "Whither goest Thou? Cannot I go with Thee?"*

At once checking and encouraging Peter, giving no explicit answer to his question, but graciously explaining a part of His meaning, *Jesus answered: "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterward.* The temporary separation is inevitable: the place is not yet prepared for thee, nor art thou, as yet, prepared for the place!"

With characteristic persistency, pressing his question, imagining that Jesus spake thus only because He believed him incapable of facing death, in the ardor of his zeal exaggerating the measure of his moral strength, but with perfect honesty of purpose, *Peter saith unto Him: "Lord, why cannot I follow there even now? I will lay down my life for Thee!"*

Knowing Peter better than he knew himself, assuring him that, even in this respect, he is still incapable of accompanying Him, in His most solemn manner predicting the fall of His warm-hearted disciple, and administering a timely warning, *Jesus answereth* : “ *Wilt thou lay down thy life for Me ? Verily, verily, I say unto thee, The cock shall not crow, till, disavowing any acquaintance with Me whatever, thou hast denied Me thrice !* ”

Dazed, stunned, struck dumb by this startling announcement, Peter remained silent, asking no more questions during the rest of the evening.

Breaking at length the protracted and painful silence which followed the prediction of Peter's

***Cure for  
Despondency.***

denial, aware that they all shared in Peter's perplexity about His going away, extending to them all the same promise He had made to Peter, and explaining to them in what way they will be able to rejoin Him, cheering them by lifting their hearts from the gloomy present to the glorious future, for the first time opening Heaven to faith, speaking with deep but restrained emotion, addressing the Eleven, Jesus said :

“ *Let not your heart be troubled* about what I have just said about My going away : *Ye*, of course,

*believe in God* who is over all and directeth all ; but, as a cure for your despondency, I exhort you to *believe also in Me*, who am, as ye know, His Son and Servant to execute His will.

“ *In My Father's house*, to which I go, *there are many mansions*, numerous enough to furnish an apartment for each and all the members of His redeemed children ; *if it were not so, I would have told you ; for*, as your forerunner there, *I go to prepare a place for you. And if I go and prepare a place for you*, ye may rest assured that *I come again, and will receive you unto Myself ; that*, putting an end to all separation, *where I am, there*, in an eternal and unbroken fellowship, *ye may be also. And whither I go, ye know the way !”*

Flatly and frankly confessing their ignorance of the meaning of the figurative expressions Jesus had used, notwithstanding all His previous instruction, the truth being veiled from them by false hopes of an earthly Messianic kingdom, voicing the sentiments of all the rest, wishing to find out the way by learning the goal, *Thomas saith unto Him : “ Lord, we know not whither Thou goest ; how, then, know we the way ? ”*

Making all due allowance for their dullness in

apprehending His meaning, with the view of relieving their perplexity and clarifying their spiritual vision, covering more ground in His answer than was embraced in the question, laying hold especially on the idea of the Way, fixing their attention upon Himself as all, thus turning their thoughts from a method to a person, *Jesus saith unto him : "I am the Way to the Father's house ; and I am so, in that, being the means by which God is revealed to the soul and the communication of the life of God is effected therein, I am the Truth and the Life : no one cometh unto the Father, but by Me. If ye had known Me as His Son and Representative, ye would have known My Father also : from henceforth, after what ye have now seen and heard, ye know Him and have seen Him !"*

The closing words of Jesus in reply to Thomas, 'Ye have seen Him,' were evidently designed to

***Jesus the Real  
Revealer of the  
Father.***

call forth the expression of some opposite thought, and to act as a new challenge to the inward trouble which He perceived in them. And precisely this was the effect they produced. For, implying that they had not seen Him, and expressing the desire that, as a pledge of the glorious future which Jesus had said was in reserve

for them, an immediate vision of God might be vouchsafed to them, and, at the same time, giving voice to an aspiration which dwelleth in the deepest recesses of the heart of every man, and in which lieth the explanation of all the polytheism, pantheism, and idolatry in the world, *Philip sayeth unto Him* : “ *Shew us the Father, and it sufficeth us.* Such a vision of God is precisely what we all most earnestly desire, being what for the future would render our faith immovable ! ”

God in His essential being, however, cannot be seen by any mortal eye. Only mediately as His moral perfections are incarnated and embodied in a real life, in words, and acts, and spirit, is God visible to any human being. Now this unique spectacle, this perfect theophany, this visible splendence of God, the disciples had before them for about three years. Hence, pained and surprised at the want of intelligent appreciation of His self-revelation, as evinced by Philip's question, *Jesus saith unto him* : “ *Have I been so long time with you, and dost thou not know Me, Philip ? he that hath seen Me hath seen the Father ! how sayest thou, then, ‘ Shew us the Father ’ ? Believest thou not that I am in the Father, and the Father in Me ? the words that I say unto you I speak not from Myself : but the Father abiding in Me doeth His works. Believe Me that I am*



*in the Father, and the Father in Me ; or else believe Me for the very works' sake !”*

Having been turned aside by the questions of Thomas and Philip from the main purpose of His conversation—the encouragement to be given to the disciples, in view of the separation which was distressing them—Jesus now resumeth that subject, and addeth to the promise of a future reunion in the Father’s house that of a much nearer meeting, that in which He will return to dwell within them through the Holy Spirit and will continue through them here on earth the work which He hath Himself begun here. Turning then from speaking directly to Philip, and addressing the whole company, He continued His address saying : “ *Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto the Father !*

“ *And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son !*

“ *If ye shall ask Me anything in My name, that will I do !*

“ *If ye love Me, ye will keep My commandments !*

*“ And I will pray the Father, and He shall give you Another Comforter, that He may be with you forever, even the Spirit of Truth: Whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you!*

*“ I will not leave you desolate: I come unto you!*

*“ Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also!*

*“ In that day when the spirit cometh ye shall know that I am in My Father, and ye in Me, and I in you!*

*“ He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him!”*

The mode of the revelation of which Jesus had just spoken entirely perplexed the minds of the disciples, which were ever directed toward the outward manifestations visible for all, of the Messiah-king and His glorious kingdom. Unable therefore to understand what Jesus had said about manifesting Himself only to individuals and not to all, and asking for the indi-

**The Superlative  
Privilege of  
Believers.**

cation of a new fact causing a change in the Messianic program, the proof of which he thought he saw in the words referred to, *Judas*, (not Iscariot), saith unto Him : “ *Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world ?* ”

Contenting Himself with simply repeating with renewed emphasis what He had before said, to the end that the world at large is neither morally capable nor worthy of such a manifestation of Himself as that to which Jude referred, *Jesus answered and said unto him* : “ *If a man love Me, he will keep My word : and My Father will love him, and We will come unto him, and make our abode with him !*

“ *He that loveth Me not keepeth not My words : and the word which ye hear is not Mine, but the Father’s Who sent Me !*

“ *These things concerning our future reunion above and here below have I spoken unto you, while yet abiding with you. It is all I can reveal to you for the moment. But, if this future be still involved in obscurity for you, the teaching of another Master will dissipate the mists, and will explain to you all My promises by realizing them ; for the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and*

*bring to your remembrance all that I said unto you!*

*“Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful!”*

*“Ye heard how I said to you, ‘I go away, and I come unto you.’ If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I!”*

*“And now I have told you before it come to pass, that, when it is come to pass, ye may believe!”*

*“I will no more speak much with you, for the prince of the world cometh: and he hath nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do!”*

*“Arise, let us go hence.”*

Having thus spoken, suiting the action to the word, Jesus and the Eleven at once rose and prepared to leave the room. As they stood, however, and before departing from the now hallowed chamber, in that moment of unutterable solemnity and deep feeling, His mind full of thoughts which He longed even yet to utter before He suffered, unable, as it seemed, to bring this last interview with “His own” to a close, He began once more to

spake. And transporting Himself in thought to the future when the earthly and purely internal re-union between Himself and them should be effected through His spiritual return, with a view to which epoch He now gave them the necessary directions, warnings and encouragement. Thus doing He spake as follows :

*“ I am the True Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away : and every*  
**The Vine and** *branch that beareth fruit, He*  
**the Branches.** *cleanseth it, that it may bear more fruit.*

*“ Already ye are clean because of the word which I have spoken unto you.*

*“ Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; so neither can ye, except ye abide in Me.*

*“ I am the vine, ye are the branches : he that abideth in Me, and I in him, the same beareth much fruit : for apart from Me ye can do nothing.*

*“ If a man abide not in Me, he is cast forth as a branch, and is withered ; and they gather them, and cast them into the fire, and they are burned.*

*“ If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.*

*“ Herein is My Father glorified, that ye bear much fruit ; and so shall ye be My disciples.*

*“ Even as the Father hath loved Me, I also have loved you : abide ye in My love.*

*“ If ye keep My commandments, ye shall abide in My love ; even as I have kept My Father’s commandments, and abide in His love.*

*“ These things have I spoken unto you, that My joy may be in you, and that your joy may be fulfilled.*  
**Christ’s Friends.**

*“ This is My commandment, that ye love one another, even as I have loved you.*

*“ Greater love hath no man than this, that a man lay down his life for his friends.*

*“ Ye are My friends, if ye do the things which I command you.*

*“ No longer do I call you servants ; for the servant knoweth not what his lord doeth : but I have called you Friends ; for all things that I heard from My Father I have made known unto you.*

*“ Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide : that whatsoever ye shall ask of the Father in My name, He may give it you.*

*“ These things I command you, that ye may love one another.*

*“ If the world hateth you, ye know that it hath hated Me before it hated you.*

**The Enmity of  
the World to  
the Church.**

*“ If ye were of the world, the world would love its own : but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.*

*“ Remember the word that I said unto you, ‘ A servant is not greater than his lord.’ If they persecuted Me, they will also persecute you ; if they kept My word, they will keep yours also.*

*“ But all these things will they do unto you for My name’s sake, because they know not Him That sent Me.*

*“ If I had not come and spoken unto them, they had not had sin : but now they have no excuse for their sin.*

*“ He that hateth Me hateth My Father also.*

*“ If I had not done among them the works which none other did, they had not had sin : but now have they both seen and hated both Me and My Father.*

*“ But this cometh to pass, that the word may be fulfilled that is written in their law, ‘ They hated Me without a cause.’*

*“ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall*



*bear witness of Me : and ye also bear witness, because ye have been with Me from the beginning.*

*“ These things have I spoken unto you, that ye should not be made to stumble.*

*“ They shall put you out of the synagogues : yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.*

*“ And these things will they do, because they have not known the Father, nor Me.*

*“ But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.*

*“ And these things I said not unto you from the beginning, because I was with you.*

*“ But now I go unto Him That sent Me ; and none of you asketh Me, ‘ Whither goest Thou ? ’ But because I have spoken these things unto you, sorrow hath filled your heart.*

**The Mission of  
the Spirit.**

*“ Nevertheless I tell you the truth ; ‘ It is expedient for you that I go away : ’ for if I go not away, the Comforter will not come unto you ; but if I go, I will send Him unto you.*

*“ And He, when He is come, will convict the world in respect of Sin, and of Righteousness and of Judgment : of sin, because they believe not on Me ; of*

righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged.

“ I have yet many things to say unto you, but ye cannot hear them now.

“ Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto ye the things that are to come.

“ He shall glorify Me: for He shall take of Mine, and shall declare it unto you.

“ All things whatsoever the Father hath are Mine: therefore said I, that He taketh of Mine, and shall declare it unto you.

“ A little while, and ye behold Me no more; and again a little while, and ye shall see Me.”

Some of His disciples therefore said one to another,  
**Sorrow Turned** “What is this that He saith unto  
**into Joy.** us: ‘ A little while, and ye behold Me not; and again a little while, and ye shall see Me,’ and, ‘ Because I go to the Father’ ?” They said therefore, “ What is this that He saith, ‘ A little while’ ? We know not what He saith.” Jesus perceived that they were desirous to ask Him, and He said unto them: “ Do ye inquire among

*yourselfes concerning this, that I said, ‘ A little while, and ye behold Me not, and again a little while, and ye shall see Me’ ?*

*“ Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy.*

*“ A woman when she is in travail hath sorrow, because her hour is come : but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.*

*“ And ye therefore now have sorrow : but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.*

*“ And in that day ye shall ask Me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My name.*

*“ Hitherto ye have asked nothing in My name : ask, and ye shall receive, that your joy may be fulfilled !*

*“ These things have I spoken unto you in proverbs : the hour cometh, when I shall no more speak unto*  
*you in proverbs, but shall tell you*  
**Convinced at Last.** *plainly of the Father.*

*“ In that day ye shall ask in My name : and I say not unto you, that I will pray the Father for you ; for the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father.*

*"I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."*

*His disciples say, "Lo, now speakest thou plainly, and speakest no proverb. Now know we that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God!"*

Glad to hear this confession, rejoiced to know from their own lips that they had at length come to such a conclusion respecting Him, yet aware that their faith was as yet only in its formative state, and that in a short time it would be put to a severe test, warning them against over-confidence in themselves, *Jesus answered them: "Do ye now believe? Behold, the hour cometh, yea, is come, even this very night, that ye shall be scattered, every one to his own place of refuge, and shall leave Me alone: and yet I am not alone, because the Father is with Me!"*

*"These things have I spoken unto you now, and in these solemn circumstances, that, being prewarned, ye may have peace!"*

*"In the world ye have tribulation: but be of good cheer: I have overcome the world, and in Me ye also shall prove victorious!"*

## *The Lord's Prayer*

*These things* in conclusion of his prophetic ministry, as His valedictory discourse to His own, *spake Jesus*; and then, passing from the prophetic to the priestly functions of His Messianic office, and offering up a prayer such as, till then, Heaven had never received from earth—a prayer in which He pleaded as if He had already reached the altar of incense above, and had actually entered on His office of intercessor there, and in which He clasped the eternal throne as He would save His people by that prayer alone—and suiting the action to the word, *lifting up His eyes to Heaven, He said*:

*“ Father, the Hour is come ; glorify Thy Son, that the*

*Son may glorify Thee : even as*  
**For Himself.** *Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life.*

*“ And this is life eternal, that they should know Thee the Only True God, and Him whom Thou didst send, even Jesus Christ.*

*" I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.*

*" And now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was.*

*" I manifested Thy Name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to Me; and they*  
**For His Own.** *have kept Thy word.*

*" Now they know that all things whatsoever Thou hast given Me are from Thee: for the words which Thou gavest Me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.*

*" I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine: and all things that are Mine are Thine, and Thine are Mine: and I am glorified in them.*

*" And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be One, even as We are.*

*" While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.*

*“ But now I come to Thee ; and these things I speak in the world, that they may have My joy fulfilled in themselves.*

*“ I have given them Thy word ; and the world hated them, because they are not of the world, even as I am not of the world.*

*“ I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the Evil One.*

*“ They are not of the world, even as I am not of the world.*

*“ Sanctify them in the truth : Thy word is truth.*

*“ As Thou didst send Me into the world, even so sent I them into the world.*

*“ And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.*

*“ Neither for these only do I pray, but for them also that believe on Me through their word ; that they may all be one ; even as Thou, Father,*  
**For all Believers.** *art in Me, and I in Thee, that they also may be in Us : that the world may believe that Thou didst send Me.*

*“ And the glory which Thou hast given Me I have given unto them ; that they may be One, even as We are One ; I in them, and Thou in Me, that they may be perfected into one ; that the world may know that Thou*



*didst send Me, and lovedst them, even as Thou lovedst Me.*

*“ Father, that which Thou hast given Me, I will that, where I am, they also may be with Me ; that they may behold My glory, which Thou hast given Me : for Thou lovedst Me before the foundation of the world.*

*“ O Righteous Father, the world knew Thee not, but I knew Thee ; and these knew that Thou didst send Me ; and I made known unto them Thy name, and will make it known ; that the love wherewith Thou lovedst Me may be in them and I in them.”*

## PART THIRD

### *The Passion*

*When Jesus had spoken these words, He went forth with His eleven disciples over the brook Kidron, where at the foot of the Mount of Olives was a garden called Gethsemane, into the which He entered, Himself and His disciples.*

**The Betrayal and  
Arrest.**

*Now Judas also, which betrayed Him, knew the place : for Jesus oftentimes resorted thither with His disciples.*

*Judas then, sure of his prey, making exaggerated preparations for His arrest, in anticipation of possible resistance either on the part of Jesus Himself, whose ability to defend Himself the traitor well knew, or on that of the Galileans who were supposed to be His friends, having through his masters of the Sanhedrim received from the governor the well-known band of Roman soldiers, which was stationed as a garrison in the citadel of Antonia, hard by the Temple, and officers of the Temple from the*

*chief priests and the Pharisees, cometh hither with their superfluous equipment of lanterns and torches and weapons ; thus conveying the impression that it was a most hazardous enterprise in which he was engaged, and that He was a most dangerous and desperate criminal he was about to arrest.*

*Jesus therefore, knowing all the things that were coming upon Him, having by prayer and supplication prepared Himself for the ordeal, with the calmness and courage born of self-surrender, went forth to meet those who had come to take Him, and in order that the purpose of their coming might be definitely understood, with the view of shielding the disciples, addressing His would-be captors, saith unto them : “ Whom seek ye ? ”*

Failing to recognize Him, with a tinge of contempt in the title by which they designated the object of their search, *they answered Him, saying : “ Jesus of Nazareth ! ”*

In prompt response, acknowledging His identity, *Jesus saith unto them : “ I am Jesus of Nazareth ! ”*

*And Judas also, which betrayed Him, was standing with them when He thus discovered Himself to them, and identified Him as the person they sought.*

*When therefore, acknowledging His identity, He*

said unto them, '*I am Jesus of Nazareth,*' overawed by His serene majesty, recoiling at His simple words, as though the lightning had suddenly flashed in their faces, panic-stricken, in a paroxysm of amazement and dread, *they went backward, and fell to the ground!* thus clearly showing His superiority to all His foes, and that, if He had desired to avoid arrest, He could easily have done so.

When they had risen from the ground and recovered their composure, perceiving their hesitancy to execute their commission, with the view of securing from them a definite statement as to the person they were sent to take, and to encourage them to do their office, *again therefore He asked them*, saying: "*Whom seek ye?*"

*And* distinctly declaring that it was He, and He alone, they had a commission to arrest, repeating only the name they had been taught, in reply to His second inquiry *they said* as before: "*Jesus of Nazareth!*"

With great calmness and dignity, surrendering Himself to their hands, at the same time stipulating for the liberty of His disciples, *Jesus answered*: "*I told you that I am Jesus of Nazareth, the person ye are commissioned to arrest. If therefore ye seek Me, let these go their way!*"

Thus did Jesus act the part of the Good Shepherd, *that the word might be fulfilled which in His intercessory prayer He spake, "Of those whom Thou hast given Me I lost not one!"*

*Simon Peter therefore, warm-hearted, impulsive, zealous, resolved that, if he could prevent it, his Master should not meet any such fate, making a resistance now as useless as it was hopeless and harmful, having a sword, drew it, and struck the high priest's servant, and cut off his right ear!*

*Now the servant's name was Malchus.*

Administering to His impulsive disciple a firm and decided rebuke, in utter disapproval of defending or propagating the truth by means of carnal weapons, and setting to His followers for all time an example of passive resistance, *Jesus therefore said unto Peter: "Put up the sword into the sheath: the cup of humiliation and suffering which the Father hath given Me, shall I not drink it?"*

So, when it became evident that there was no further danger to be apprehended, *the band and the chief captain, and the officers of the Jews seized Jesus, and treating Him as a common criminal, bound Him,*

*and led Him to Annas first ; for he was father-in-law to Caiaphas, which was titular high priest that year.*

*Now Caiaphas, it will be remembered, was he which gave counsel to the Jews, that it was expedient that one man should die for the people. Jesus had therefore nothing to expect from a judge who had thus decided on His death in advance.*

*And upon His arrest in Gethsemane Simon Peter followed Jesus, though at a distance, and so did*

**Peter's First  
Denial.**

*the author of this narrative, another disciple, all the others having forsaken Him and fled, even as He had said !*

*Now that nameless disciple was known unto the high priest, and entered in with Jesus into the court of the high priest ; but Peter, in whom love and fear, courage and cowardice, were struggling for the mastery, was standing at the door without, not venturing to go in. So the other disciple which was known unto the high priest, seeing the unsuitableness of his brother disciple's situation, with a well-meant, though mistaken kindness, went out and spake unto her that kept the door, and, explaining that he was a friend of his, brought in Peter.*

The maid therefore that kept the door, seeing

that he was a friend of the other who was known to be such, not in any menacing manner, but asking simply for information and as a matter of curiosity, *saith unto Peter* : “ *Art thou also one of This Man's disciples ?* ”

Surprised by the question, startled, fearful of the consequences of acknowledging such relationship, his courage all gone, answering with a point-blank lie, *he saith* : “ *I am not !* ”

*Now* when Peter entered the high priest's hall, *the servants and the officers were standing there, having made a fire of coals : for it was cold ; and they were warming themselves : and Peter also, joining the company, was with them, standing and warming himself, as many half-hearted followers of Jesus in lieu of genuine spiritual vitality still seek to warm themselves at the fires of the world's kindling !*

With the view, and in the hope, of hearing from His own lips something which he could construe as a ground of His condemnation, *the high priest therefore asked Jesus* as to the number, class and character of *His disciples*, and as to the substance and general tenor of His teaching.

**Jesus before  
Annas.**



Well aware of the purpose of His inquisitor's examination, with becoming dignity remonstrating against the gross injustice of seeking to make Him criminate Himself, and throwing the burden of proof on the prosecution where it properly belonged, referring to His public life and ministry, with great boldness and dignity *Jesus answered him* : “ *I have spoken openly to the world ; I ever taught in the synagogues, and in the Temple adjoining this place, where all the Jews come together ; and in secret spake I nothing. Why askest thou Me ? ask them that have heard Me, what I spake unto them : behold, these know the things which I said. Call these therefore as your witnesses !* ”

*And when He said this*, unaccustomed to hear prisoners thus defend themselves, thinking He had transcended the bounds of propriety, and taking it upon himself to maintain the dignity of the court, coarsely taxing Him with impertinence and disrespect, *one of the officers standing by struck Jesus with his hand, saying as he did so* : “ *Answerest Thou the high priest so ?* ”

Administering a calm and dignified reproof not only to the petty official who smote Him, but also to the chief culprit, the high priest himself, who interrogated Him, *Jesus answered him* : “ *If I have spoken evil, bear witness of the evil in a just*

and orderly way becoming a court of law ; *but if*, on the contrary, I have spoken *well, why*, thyself violating the proprieties of this place, *smitest thou Me ?* ”

*Annas therefore*, having adjudged Him guilty, though no witness had been brought against Him, *sent Him bound unto* his unscrupulous son-in-law, *Caïaphas the legal high priest*, for formal arraignment and condemnation.

*Now* while this alleged investigation was going on, as already stated, *Simon Peter was standing*

by the fire *and warming himself*

**Peter's Fall.**

in company with the officers and others who were present at this midnight trial. From something in his manner that led them to think so, in a question and tone evincing no kindly disposition, *they said therefore unto him*, as she who admitted him had done before : “ *Art thou also one of His disciples ?* ”

Feeling sure that nothing but death now awaited his Master, in order to escape the consequences of sustaining any close relation to Him, with an evil consistency, backing up his first falsehood with a bolder lie, *he denied and said* : “ *I am not !* ”

*One of the servants of the high priest, being a kinsman of him whose ear Peter cut off*, roused

by hearing this strong denial to fix his attention more closely upon him, and recognizing him, with much warmth, addressing him, *saith* : "Thou liest ! *Did not I see thee in the garden with Him ?*"

Going from bad to worse, with the swift descent of sin, a first and a second fall preparing for a third and still deeper one, *Peter therefore* with cursing and swearing, adding profanity to lying, *denied again : and straightway* in exact fulfillment of the prophecy of Jesus, *the cock crew !*

After the trial before the high priest, an account of which is not here given, and which resulted, as was foreshadowed, in His condemnation, *they lead Jesus therefore from Caiaphas into the Pretorium* or *palace* of the Roman governor, that their finding in His case might be ratified by that official, and the sentence of death which they had imposed upon Him might be executed after the Roman manner of disposing of criminals guilty of any capital offence—crucifixion !

*And it was early* when they led Jesus before Pilate, being about seven or eight o'clock in the morning : *and they themselves*, with that false conscientiousness which alloweth wicked men to be exceedingly zealous about forms and ceremonies

and trifling externals in religion, when deliberately committing some gross and enormous sin, *entered not into the governor's palace*, he being a Gentile, *that they might not be ceremonially defiled, but*, in accordance with the requirements of the law, *might eat the passover*.

Aware of the scruples of the Jews, which he held in the utmost contempt, that would not permit them to enter his palace, through fear of defilement, as a politic and necessary concession to those he governed, going into the courtyard, *Pilate therefore went out unto them, and*, as required by the well-known Valerian law among the Romans, which made it unlawful to judge or condemn any one without first hearing the charge against him stated, to the surprise of His accusers, *saith: "What accusation bring ye against This Man?"*

Chagrined and quite taken aback with the course Pilate had seen fit to follow, having expected that, as a favor to them, he would simply ratify their sentence and order it to be carried out, affecting an air of independence and wounded dignity, as if to intimidate the governor, skillfully, diplomatically, yet with a proud, haughty and supercilious tone and manner, *they answered and said unto him: "If This Man were not an evil-doer, we should not have delivered Him up to thee!"*

His Roman instinct of justice causing him to resent so ignominious a proposition, declining to be an executioner where he had not been a judge, seizing upon their words as a means of relieving himself from all responsibility, it being evident to him that it was no case for his tribunal, and so taking them on their own terms, and remitting the case to them as falling entirely within their jurisdiction, responding to their superciliousness with superb contempt, *Pilate therefore said unto them: "Take Him yourselves, and judge Him according to your law; punishing Him within the limits of your competency, of course!"*

Forced to confess their own national dependence and humiliation, giving Pilate to understand that it was a capital offence of which Jesus was guilty, but that, being a subjugated people, they had not the authority to execute the sentence befitting the crime, and being compelled therefore to bring the matter to him, *the Jews said unto him: "It is not lawful for us to put any man to death: and This Man is worthy of death, for 'we found Him perverting the nation, and forbidding to give tribute to Cæsar, and saying that He is Himself a King!'"*

Now if the Jews at this time had been their own masters, Jesus would have undergone the Jewish, and not the Roman punishment; He would have

been stoned ; but in such case He would not have been lifted up upon the cross, as was the case, *that the word of Jesus might be fulfilled, which He spake signifying by what manner of death He should die.*

The charge of sedition and treason which the official Jews laid at Jesus' door was entirely too serious to be overlooked by the Roman governor. For the purpose of satisfying himself as to the truth or falsity of this charge, *Pilate therefore* desiring to examine Him alone, leaving the courtyard, *entered again into* his own private apartments within *the palace, and called* aloud to *Jesus* to follow him thither, and when within, in a tone of mingled surprise and pity, *He said unto Him :* "*Art thou the King of the Jews,* as the rulers of Thy people allege Thou dost make Thyself? Dost Thou really lay claim to that title?"

Before replying directly to Pilate's question, our Lord very properly wished to know the exact nature of the count in the indictment to which He was asked to plead. And in order to be satisfied as to this it was necessary that He should know the reason and motive that prompted the governor to put to Him such an inquiry. Hence, with the view of drawing Pilate out, *Jesus answered :* "*Sayest thou this of thyself,* because of thy per-

sonal knowledge of any treasonable transaction on My part, *or*, using a term capable of a double sense, attaching a political meaning to a religious word, *did others*, making this charge against Me here to-day, *tell it thee concerning Me?* ”

Firing up at the very idea that a high-minded, noble Roman, like himself, should know anything at all about what seemed to him the mere superstitions of a people he and everybody else despised, and not perceiving the nature of the distinction Jesus made, with the utmost scorn and contempt, *Pilate answered: “Am I a Jew,* that I should be acquainted with the subtleties and superstitions of Thy people? I have not, however, I may say, of my own motion asked Thee about Thy pretended royalty, having no personal knowledge of anything whatever that would afford any reasonable ground for the charge Thine enemies make against Thee, but it does not therefore follow that Thou art innocent. *Thine own nation and the chief priests*, the leaders of Thy people, *delivered Thee unto me* as a person dangerous to the State: *what hast Thou done* to afford ground for this accusation? What is the explanation of this unnatural and unpatriotic antipathy to Thee?”

With this explanation the way was clear to



reply to Pilate's question. With great dignity and majesty therefore *Jesus answered*:

"It is true that I am the King of the Jews, but not in the sense that thou dost attach to that word, or that these Mine enemies for their own wicked ends have seen fit to put upon it in delivering Me to thee. *My kingdom is not of this world*, but is entirely spiritual, whose domain is the hearts and consciences and wills of men: *if My kingdom were of this world*, like all earthly empires, *then would My servants fight, that I should not be delivered to the Jews*: but now, being neither earthly as to its origin or purpose, *is My kingdom not of this world*; albeit it is realized and developed here on the earth. From this then thou mayest judge how much of truth there is in the charge Mine enemies bring against Me."

Having fully expected that Jesus would abjure all claims to royalty, surprised as well as disappointed, with a tinge of irony in his words, *Pilate therefore said unto Him*: "*Art Thou a King then*? It is, after all, not false, the claim that is imputed to Thee?"

Modestly assenting to and affirming for Himself the truth of the governor's words, and then proceeding to show the nature of His kingdom, and in what sense He is a King, *Jesus answered*:

*"Thou sayest that I am a King. I accept that title. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the Truth. My appeal is to the universal testimony of conscience; for every one that is of the truth heareth My voice!"*

Disgusted with the conflicting claims of the various schools of philosophy and the rival sects of religion, in no mood then for the discussion of moral problems, bringing the interview to an abrupt close with a question which breathes the spirit of frivolous scepticism, *Pilate saith unto Him: "What is truth?"*

*And when he had said this, suiting the action to the word, and not waiting for an answer, he went out again unto the Jews, and as*  
**Jesus and** *the result of his examination,*  
**Barabbas.** *looking upon Jesus as a mere harmless enthusiast, he saith unto them: "As a Roman magistrate, I find no crime in Him, being guilty of no offence against the laws of the empire, however He may have transgressed yours. But,"* thinking he had hit upon a plan by which to at once appease the Jews and spare Jesus, whom as an upright judge he should have promptly discharged, counting upon the popular favor, and re-

ferring the matter to their own clemency, he went on to say, "*Ye have a custom, that I should release unto you one at the Passover, will ye therefore that I, treating Him as a criminal, though really innocent, release unto you the King of the Jews?* the only rival ye will ever have to oppose Cæsar, and whom it would be a scandal to your nation to kill!"

Instead, however, of calling for the release of Jesus, as Pilate had confidently expected, and which, if left to themselves, the multitude would have done; but, persuaded by the hierarchy, who were bent upon His death, in their fierce fanatical fury *they cried out therefore again*, as they had previously done, in response to the appeal of Pilate: "*Not This Man, but Barabbas!!*"

*Now Barabbas was a robber*, a notable criminal, guilty of the very offences with which they had unjustly, falsely, accused Jesus!!

*Then Pilate therefore*, weakly yielding to the clamor of the multitude, in the vain hope that a sight of Him so terribly punished, **Jesus Scourged and Mocked.** beaten, bleeding, and torn with rods, would so appease the wrath of the Jews, that they would be willing to let Him go free, *took Jesus, and caused Him to be scourged,*

*And*, with Pilate's permission also, aiming their mockery, however, not so much at Jesus personally, as at the whole nation, despised and detested by the Romans, and of whose pretensions to universal empire it was intended to be a parody, a burlesque imitation, *the soldiers plaited a crown of thorns, and put it on His head, and arrayed Him in a purple garment; and they came unto Him, and in mock homage, kneeling before Him, turning into ridicule the royal hopes of His people, said: "Hail, King of the Jews, a pretty rival of Cæsar Thou art, to be sure!"* and in the very wantonness and license of that cruelty which the spirit of ancient paganism permitted to be inflicted on a condemned man, *they struck Him with the rods they had in their hands!!*

*And*, leaving the palace into which he had retired, and whence he witnessed the scourging, the maltreatment and the mockery,  
**Pilate's Unavailing Pleas.** *Pilate went out again into the open court, and, representing the ordeal through which Jesus had been put as an inquiry by torture which failed to elicit any further confession, appealing but in vain to the sense of humanity and the sense of justice in His accusers in the hope that they would not further press their*

charge, and let Him go, saith unto them : “ Behold, I bring Him out to you, that ye may know that I find no crime in Him ! ”

Jesus therefore came out of the Pretorium, following His judge again to the courtyard into the presence of the people, wearing the crown of thorns and the purple garment, all wounded and bleeding. And, with a mingled respect and pity for Jesus and a bitter sarcasm with reference to the absurd part the Jews imputed to Him, turning to the mute and unresisting Sufferer at his side, Pilate saith unto them : ‘ Behold The Man ! ’

“ This is He whom ye say maketh Himself a King, and whom ye importune me to put to death. Surely your demands may be satisfied by what I have already done to Him. Is He not humiliated and punished enough ? ”

When therefore the chief priests and the officers saw Him, the very sight of their victim redoubling their fury, instead of rousing their pity, as their answer to Pilate’s half-measures, emboldened by his previous concessions, persisting in pushing matters to extremity, rending the astonished air with the single blood-curdling word, they cried out, saying : “ Crucify ! Crucify ! ! ”

Full of indignation at an exhibition of inhumanity so outrageous, and vexed by the failure of this

last expedient to secure the release of Jesus, referring, as before, the matter to their own action, himself declining to be a participant in such a foul murder, giving expression to a noble emotion, *Pilate saith unto them: "Take Him yourselves, and crucify Him, if ye will: for, as for me, I find no crime in Him!"*

Quick as a flash, taking Pilate at his word, and changing the ground upon which they demanded the execution of Jesus from treason to blasphemy, seeing that they could not think of using the impunity that Pilate offered them, owing to the fear that the whole thing might miscarry, *the Jews answered him: "We have a law, and by that law He ought to die, because, being but a man, He made Himself the Son of God!"* As a subject people therefore we demand at your hands the execution of that penalty in this case!"

Everything had conspired to produce upon the governor's mind the impression that in Jesus he had before him no ordinary prisoner, inasmuch that he was actually afraid because of what he had done to Him. *When Pilate therefore heard this saying of the Jews, in which they brought against Him the new charge of blasphemy, he was the more afraid;* confirming, as it did, a dreadful presentiment which was more and more forming

itself within him : what if this Extraordinary Man were really a divine being who had appeared on earth, a god in human form, as the heathen superstitions and his mythological recollections would readily suggest to him ? What if it should turn out that he had actually inflicted severe corporal punishment upon one of the deities, and subjected Him to other great indignities ? No wonder Pilate became really frightened and uncomfortable ; nor that, laboring under this awful apprehension, in order that he may converse with Jesus privately respecting the matter, leaving the crowd outside, *he entered into the palace again, and calling Him to follow him, as before, in his investigation directing his inquiry as to His origin, saith unto Jesus : " Whence art Thou ? Art Thou from the earth or from Heaven ? from high Olympus or of our common human stock ? "*

*But*, since the question as to His origin had nothing whatever to do with His guilt or innocence respecting the original charge the Jews brought against Him, resolved that His case should be decided by Pilate on its merits, and that he should either dismiss Him as the innocent man he had declared Him to be, or take the responsibility of crucifying Him, the Son of God, His crime thus becoming His punishment, *Jesus gave him no an-*



swer ; though His silence was in reality an answer ; for if the claim the Jews had accused Him of making had not been well-founded, He could not have failed to deny it.

Incensed at what he regarded as contemptuous treatment on the part of Jesus, his momentary tenderness turning into a towering passion, reassuming all his haughtiness as judge and Roman governor, *Pilate saith unto Him : " Speakest Thou not unto me ? Knowest Thou not that I have power to release Thee, and have power to crucify Thee, and that Thou art therefore entirely at my mercy ? "*

Assuming also a dignity befitting the situation, taking the position of judge of His judge, or rather of all His judges ; and as if He were already seated on His tribunal, weighing in His infallible scales both Pilate and Caiaphas and all the hierarchy, yet extenuating rather than seeking to aggravate Pilate's part in the dark transaction, speaking now and for the last time during the trial, *Jesus answered Him : " Thou speakest of power, as though I were absolutely at thy disposal ; but as a Roman, thou couldst have no power against Me, except it were given thee from above, God having subjected the Jewish people to Roman domination : therefore Caiaphas, he that, as the representative of the San-*

hedrim, *delivered Me unto thee*, despite the many proofs given him of My Divine mission, *hath greater sin !*”

*Upon this*, far from being irritated by Jesus' answer, but the rather being profoundly impressed with the majesty that breatheth in it, *Pilate sought to release Him* : all his previous efforts looking to that end being as nothing in comparison with those he made from now on : *but* perceiving Pilate's purpose, stopping him short in his weak endeavors, bringing into play a weapon they had resolved not to use except in the last extremity—so ignoble was it in their view both for him who was its object and for those who employed it—personal intimidation—insinuating that clemency to Jesus would be treason to the emperor, and intimating that His release will be followed by a complaint to Rome, *the Jews cried out* : “ *If thou release This Man, thou art not Cæsar's friend : every one that maketh himself a king in any character whatsoever speaketh against or opposeth Cæsar !*”

That settled it. Before the threat it implied, the judge who was already so long renouncing his own proper part, boweth his head and submitteth. For *when Pilate therefore*, whose official record,

**Jesus Delivered  
to be Crucified.**

as he well knew, was none of the best, *heard these words*, opposing no further resistance to the demands of the bloodthirsty Jews, but promptly, on the word, returning to the palace where he had left Him while making his final efforts with His accusers, *he brought Jesus out, and*, as there remained nothing else to be done, for the purpose of pronouncing sentence, *he sat down on the judgment-seat* in the courtyard *at a place called "The Pavement"* from its character as a mosaic, *but in Hebrew*, from its elevated position, *Gabbatha*.

*Now it was the Preparation of the Passover : and it was about the sixth hour. And*, full of bitter mortification at the humiliating part they were compelling him to play, venting the rage and soreness of his heart in bitter taunts, but directing his sarcasm more toward them than to Jesus, pointing to the wounded and mocked Prisoner before him, as alone fit to represent them, with cutting irony *he saith unto the Jews : "Behold your King !"*

*They therefore*, the sight of their victim and the words of Pilate increasing their fury, impatient of any further delay or trifling, with one loud, fierce, relentless, obstinate, universal shout, demanding His immediate execution, *cried out : "Away with Him ! away with Him ! ! crucify Him ! ! !"*

The irresolute man, now completely unnerved

and alarmed, yielding to a popular clamor he could no longer safely resist, and bowing before a storm he could not control, but avenging himself for the act of baseness to which they compel him, with withering sarcasm *Pilate saith unto them* : "What ! *Shall I crucify your King?* Is it really your wish and desire that I, a Roman, shall order the King of the Jews to be put to an ignominious death? Shall I, I ask you again, crucify your King?"

Flinging to the winds every national impulse, formally abdicating every Messianic hope, renouncing the faith by which the nation had lived, giving the lie to their own boasted declaration of independence of foreign powers, and proclaiming themselves vassals of the odious Roman Empire, suffering themselves to be carried away by their hatred of Jesus, in a fit of desperation, *the chief priests answered* : " *We have no king but Cæsar !*"

After this, there was nothing more to be said. Israel, through its representatives, by confessing themselves dependents of Rome, had committed national suicide. *Then therefore*, having washed his hands in their presence, thus symbolically absolving himself from all responsibility for the act, as he erroneously supposed, and the Jews on their part having assumed the same, taking His blood

upon themselves and their posterity, *he delivered Him unto them to be crucified*, the Roman executioners being only the blind instruments of the judicial murder which is about to be committed.

## *The Crucifixion*

THE Jews had now at length their hated Victim within their power, with the necessary authority to work their will upon Him. *They took Jesus therefore* as Pilate delivered Him unto them, a declared enemy of Rome, a rival of the Cæsars, and, without wasting any time, led Him away to be crucified.

***The Three  
Crosses.***

*And* accordingly, in carrying out the usual program of execution, *He went out* of the city, *bearing the cross for Himself, unto the place* which, from its shape, its rounded form and bare aspect, is called "*The Place of a Skull*," but *which is called in Hebrew Golgotha*, that is, rolling: *where they crucified Him, and with Him two others, on either side one, and Jesus in the midst!*

According to the Roman custom, the condemned person carried himself, or there was carried before him, on the way to the place of execution, an inscription which contained the indication of his

***The Superscription on the Cross.***

crime, and which was afterward fastened to the cross.

*And* taking advantage of this custom to stigmatize the Jews in still further revenge for the base advantage they had taken of him, *Pilate wrote a title also, and* caused them to put it on the cross. *And* in that title *there was written* this declaration, proclaiming even for the last time the great truth so odious to that people :

*“Jesus of Nazareth, the King of the Jews.”*

*This title therefore read many of the Jews* from all parts of the world : *for the place where Jesus was crucified was nigh to the city : and it was written in* the languages of the three principal peoples of the world : in the national *Hebrew, and in* the official *Latin, and in* the cosmopolitan *Greek.*

Wounded to the quick by the governor's thrust, indignant at the supposed insult thus offered to their nation, and vexed at the implied reflection on themselves, with the view of getting him to change the inscription, *the chief priests of the Jews therefore said to Pilate : “Write not, ‘The King of the Jews,’ but that, ‘He said, I am King of the Jews’ !”*

Exhibiting now that firm resolution, that inflexibility of character which would have saved him



much mortification and trouble had he called it into exercise earlier in the proceedings, resolved not to further gratify the Jews, in peremptory refusal to comply with their request, curtly, laconically, *Pilate answered them saying: "What I have written, I have written!"*

The Roman law adjudged to the executioners, as their perquisites, the garments of the condemned.

**The Seamless  
Robe.**

*The soldiers therefore, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part, this being the number in the detachment detailed for such purpose; and they took also the coat or tunic: now the coat was without seam, woven from the top throughout. And since, from its nature, the tunic could not be divided without being destroyed, and was too precious to be placed in one of the parts, they said therefore one to another: "Let us not rend it, but cast lots for it, whose it shall be!"*

Now when the soldier executioners said this, all unconsciously *they fulfilled the scripture*, a prophecy written in the 22d Psalm a thousand years before, *which saith:*

*"They parted My garments among them,  
And upon My vesture did they cast lots."*

*These things therefore, playing their part in this dark tragedy, the soldiers did.*

*But besides the soldier executioners, the scoffing priests, and the taunting multitude, there were standing by the cross of Jesus, immediately in its front, His mother, and His aunt, His mother's sister, Mary, the wife of Clopas, and Mary Magdalene, drawn hither by their undying affection and the holy courage of love.*

*When Jesus therefore saw His mother, overwhelmed as she was by her unspeakable sorrow, and the disciple standing by, whom He loved, despite His own physical suffering and mental agony, fulfilling the last act of filial piety, addressing her by the common title of respect rather than that of parentage, and accompanying His words with the movement of His sacred head, as He could make no gesture with His pierced hands, giving at once a son to His mother and a mother to His friend, He saith unto His mother : "Woman, behold, thy son !" and to the disciple, "Behold, thy mother !"*

At this exhibition of filial tenderness and affection on the part of Jesus, which completely broke His mother's heart, unable longer to endure the sight, she left the sorrowful spot, *and from that hour,*

accepting the legacy his beloved Master had left him, *the disciple took her unto his own home*, where, with Salome and himself, first in Jerusalem and then in Galilee, she spent the remaining part of her life.

*After this, Jesus, knowing that all things pertaining to His Divine commission are now finished, that the prophetic representation of the sufferings of Messiah as portrayed in the scripture found in the 69th Psalm, which specified extreme bodily exhaustion as part of the agony of the servant of God, might be accomplished, saith, "I thirst!"*

**The Death of  
Jesus.**

Now *there was set there a vessel full of vinegar*, not of a stupefying character, but a drink specially prepared for the soldiers themselves: *so, as a simple act of humanity, to their credit be it said, they put a sponge full of the vinegar upon hyssop, and brought it by means of a reed or rod to His mouth.*

*When Jesus therefore received the vinegar*, conscious that all was now done, giving expression to His feeling of victory in a single triumphant Greek word, *He saith: "It is finished!"*

*And having uttered this triumphant exclamation,*

as the natural act of one dying, *He bowed His head, and, in voluntary surrender of His life, gave up His spirit !*

The Romans commonly left the bodies of the condemned on the cross to become the prey of vultures and wild beasts. The

***Jesus Officially  
Declared Dead.***

Mosaic law, however, required that the bodies of executed criminals should be put out of the way before sunset, that the Holy Land might not, on the following day, be polluted by the curse attached to the lifeless body, a monument of divine condemnation. *The Jews therefore, ever scrupulous about ceremonial requirements, while all too neglectful of moral obligations, because it was the Preparation for the Passover-Sabbath, that the bodies should not remain on the cross upon the Sabbath—for the day of that Sabbath was a high day—asked Pilate that, in order to hasten their death, their legs might be broken, and that they might be taken away !*

The necessary permission having been obtained from the now complaisant procurator, *the soldiers therefore came, and broke the legs of the first, and of the other which was crucified with Him ; but when they came to Jesus, and saw to their*

surprise that *He was dead already, they broke not His legs : howbeit one of the soldiers, not in simple wantonness, but to learn the certainty of His death, with a spear pierced His side, directing his thrust at the heart, the very seat of vitality, and straightway there came out the unprecedented and inexplicable phenomenon of blood and water !*

*And he that hath seen hath borne witness, and his witness is true : and he knoweth that he saith true, that ye may also believe. For these things came to pass, that the scripture at Exodus xii. 46 might be fulfilled, which saith respecting the typical lamb, "A bone of Him shall not be broken ;" and again another scripture, Zechariah xii. 10, which saith, "They shall look on Him whom they have pierced !"*

*And after these things Joseph of Arimathæa, a rich man, an honorable counsellor, a member of the Sanhedrim, being a disciple of Jesus, but secretly for fear of the Jews, now casting all fear to the winds, openly confessing himself a friend of the Crucified, with a courage that cannot be too highly commended, asked of Pilate that he might take away the body of Jesus.*

*And having been officially notified that Jesus*

was actually dead, there being no opposition on the part of anybody to what Joseph proposed, *Pilate gave him leave.*

*He came therefore, and removing it from the cross, took away His body* in order that he might give it honorable sepulture.

*And, moved at once by love and indignation, the circumstances serving to bring out his true character, there came also Nicodemus, who also was a member of the Sanhedrim—he who at the first came to Him by night, but, who now, like Joseph, openly acknowledged himself a friend of the crucified Jesus—bringing a mixture of myrrh and aloes, about a hundred pound weight; showing at once the wealth, liberality and wise forethought of the man, as a dead body so torn and lacerated as that of Jesus required an unusually large quantity of antiseptics or preservatives, to check the tendency to corruption which such a climate would cause, even then in the spring season.*

*So, uniting in the pious service, they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.*

*Now in the place where He was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation for the Sabbath,*

which rendered its removal to a greater distance impossible within the time remaining before the Sabbath began—*for the tomb was nigh at hand—they laid the body of Jesus !*



## PART FOURTH

### *Resurrection and Subsequent Appearances of Jesus*

Now when the Sabbath was passed, *on the first day of the week*, that is, on the third day after the death and burial of our Lord, **The Empty Tomb.** with a courage born of love, cometh Mary Magdalene early, while it was yet dark, unto the tomb for the purpose of completing the embalmment of His body which the approach of the Sabbath on the evening of His crucifixion had interrupted, and seeth the stone which Joseph and Nicodemus had rolled to the door of the tomb for the better protection of its sacred deposit, *taken away from the tomb!*

Surprised at the unexpected discovery, concluding that the tomb had been rifled, in eager haste to communicate the intelligence, *she runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and, with bated breath*

and mournful accents, making known to them the cause of her grief and of her appearance at so unusual an hour, *saith unto them* : “ *They, we do not know who, but probably His enemies, have taken away the Lord out of the tomb, and we know not where they have laid Him !* ”

Much disturbed by the startling announcement Mary had made, resolving to investigate the matter for themselves and see whether the Magdalene was right in her conclusions touching the disposition of the body, *Peter therefore immediately went forth out of the city, and the other disciple, and, leaving Mary behind to follow after, they went toward the tomb. And in their loving anxiety and eager earnestness they ran both together : and the other disciple, younger and more agile, outran Peter, and came first to the tomb ; and stooping and looking in, he seeth the linen cloths lying in which it had been wrapped—clear proof that the body was gone—yet, in his natural timidity, shrinking from invading the abode of the dead, entered he not in !*

*Simon Peter therefore also in a little time cometh, following him, and, determined to make a thorough examination, without hesitation or delay, entered into the tomb : and, to his amazement, he beholdeth the linen cloths lying, and the napkin,*

*that was upon His head, not lying with the linen cloths, but rolled up in a place by itself—clear proof that the body had not been stolen !*

*Then, being informed by Peter as to the condition of things, at his earnest solicitation, entered in therefore the other disciple also, which came first to the tomb, and he saw, and, satisfied from the evidence that the body of Jesus had not been stolen, and that He Himself had so disposed His grave wrappings, and that He therefore must be alive, believed in the resurrection, in the first place, and then, through this, that Jesus was indeed the Messiah and the Son of God !*

*For as yet, failing to grasp the meaning of the prophecies announcing the death and resurrection of the Messiah, they knew not the scripture, nor even His own repeated saying, that He must rise again from the dead !*

*So the disciples, partly through fear of the Jews, and partly because it seemed to them useless to remain longer beside an empty sepulchre, went away again unto their own home or hiding-place ; the disciple who first reached the tomb convinced, believing that Jesus was risen from the dead ; Peter uncertain, wondering, and amazed : while Mary was unable, as yet, to realize the glorious fact at all !*

*But Mary, who had meanwhile returned to the sacred spot, in the hope that something might turn up to explain what had become of the body of her Lord, with the persistency of love, was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb, where it seemed to her the precious object of her search ought to be: and, to her great surprise and amazement, instead of seeing the dead body of Jesus, she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain!*

*And, observing the evidence of her sorrow on her face, intimating that her grief was unwarranted under the circumstances, their tone and look giving emphasis to their words, they say unto her: "Woman, why weepest thou?"*

*Answering promptly, in the despondency of sorrowing love, repeating substantially the announcement she had made to the disciples, she saith unto them: "Because they have taken away my Lord, and I know not where they have laid Him!"*

*When she had thus said, instinctively conscious of another presence behind her, and perceiving from looks and actions of the angels that some one*

was approaching, *she turned herself back* from the direction of the tomb *and beholdeth Jesus standing, and, owing to her own unbelief and His changed appearance, failing to recognize Him, knew not that it was Jesus !*

Now, as always, suiting His action to the needs of the soul that suffereth and loveth, perceiving that she did not recognize Him, and preserving His incognito, as one entirely ignorant of the cause of her grief and of her singular conduct, His manner, however, indicating that He knew more than His questions implied, and that, stranger though He seemed, He might be able to direct her to the object of her search, and so to stanch her flowing tears *Jesus saith unto her : “ Woman, why weep-est thou ? whom seekest thou ? ”*

Still thinking of her Master as one dead, her one absorbing thought being how she could recover His corpse and do it honor, impatient of what seemed to her but a mockery of her sorrow, presuming that, from what appeared to her to be His occupation, He knew very well the cause of her tears and the object of her search, in the language of passionate love and grief, *she, supposing Him to be the gardener, saith unto Him : “ Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away ! ”*

Having thus spoken, Mary resumed her former position, stooping down and looking into the empty tomb, the place where they had laid Him possessing a strange fascination for her sorrowing soul. The purpose of His incognito, however, having been accomplished, and the moment for disclosing His identity having come, throwing off all disguise, mentioning only her name, speaking but the one word, the tone in which He utters it, however, expressing all that which she is for Him, all that which He is for her, the powerful sunshine of His love being focused into the white beam of seven-fold light, addressing her in that familiar manner He had often done before, *Jesus saith unto her :* "*Mary !*"

Startled at the sound of this well-known voice, no longer in doubt as to the fact that He whom she sought was not dead but alive, that single word "Mary" having touched, as it were, a spring and opened her eyes in a moment, trembling and astonished, *she turneth herself* toward Him once more, but this time with a clear answer of reverent recognition, *and*, in the excitement of the moment, throwing herself at His feet, seeking to clasp them, in her turn concentrating her whole being in a single word, giving expression to her emotions in this one passionate exclamation, this responsive

love-flash, *saith unto Him in Hebrew*: “*Rabboni!*” which is to say, “*Master!*”

Recognizing the strength and failure of Mary's love, which she thus expressed in word and act, with the view of disciplining and raising it, repressing her too excessive demonstrations of joy at so unexpectedly seeing Him alive, but bidding her rise and be useful, giving her a commission to His scattered disciples, *Jesus saith to her*: “*Touch Me not: for I am not yet ascended unto the Father: but go unto My brethren and say to them, ‘I ascend unto My Father and your Father, and My God and your God!’*”

Meekly accepting the reproof of her over-forward zeal to touch Him, with a prompt obedience worthy of all commendation, awe-struck, hastening to proclaim the good news, *Mary Magdalene cometh and*, in breathless excitement, *telleth the astonished disciples*, saying: “*I have seen the Lord!!*” and then related *how that He had said these things unto her*.

*When therefore it was evening, on that memorable day, the first day of the week,—the birthday of the Christian life, and which, as a memorial of His resurrection from the dead, has ever*

**Appears to the  
Ten.**



since been called the Lord's Day or the Christian Sabbath—and *when the doors were shut where the disciples were, for fear of the Jews*, having already appeared to two of their number on their way to Emmaus, and to Peter, no longer bound by the conditions of material existence *Jesus came and stood in the midst, and*, using the ordinary Jewish salutation, showing them thereby that His feelings toward them had undergone no change by reason of their faint-heartedness and desertion during the terrible ordeal through which He had passed; but, on the contrary, in His boundless compassion, reassuring and cheering them, graciously, though with infinite majesty, *saith unto them: "Peace be unto you!"*

*And when He had said this*, giving them palpable and indisputable evidence of His identity, that He had really risen from the dead and stood before them with a material, though spiritualized, body, *He showed unto them His hands and His side!* in the former of which were the scars of the wounds made by the nails with which He had been fastened to the cross, and in the latter, that made by the spear in the hands of the soldier who made the thrust to know that He was certainly dead.

*The disciples therefore were glad when*, all doubts of His resurrection being thus removed,

*they saw the Lord*, and knew to a certainty that the One who now stood before them was indeed He !

Lest by reason of His victory over the grave and His reappearance among them the disciples should suppose that the day of ease and reward had come, giving them to understand that their real work was now only about to begin, that He Himself was about to leave the world and that He meant them to take His place, and that one purpose for which He appeared among them was to give them their commission, *Jesus therefore said to them again : "Peace be unto you ! as the Father hath sent Me, even so send I you !"*

*And when He had said this*, thus conferring on them the apostolic office, proceeding to communicate to them the needed gift for the proper discharge of the functions of that office, *He breathed on them, and saith unto them : "Receive ye the Holy Spirit : whosoever sins ye forgive, as My representatives, they are forgiven unto them : whosesoever sins ye retain, they are retained !"*

*But Thomas one of the Twelve, called Didymus, the twin, was not with them when Jesus came, refusing to give any credence whatever to the story of the resurrection. The other disci-*

**Doubting Thomas**  
**Convinced.**

*ples therefore* with the view of convincing him of the fact, going to him in a body, full of joy and delight at what they had seen and heard, in one glad acclaim, speaking in unison, and making this joyful announcement, *said unto him* : “ *We have seen the Lord !* ”

*But*, incredulous and pessimistic to the very last, unwilling even to trust the senses and testimony of his ten brethren, and firmly avowing that nothing but ocular demonstration could convince him of the reality of a fact so amazing, *he said unto them* : “ *Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe !* ”

*And after eight days again the ten disciples were within, and this time Thomas with them.* And while they were engaged in conversation concerning the wonderful things that had taken place, lo, *Jesus cometh, the doors being shut*, as on the previous occasion, and for the same reason, *and stood in the midst, and accosting them all with the same gracious salutation as before, said* : “ *Peace be unto you !* ”

*Then*, as though it were for his special benefit that He appeared among them at that time, and, as if to make him blush at the grossness of the

conditions he had prescribed for believing in His resurrection, reproducing almost literally the rash words of the doubting disciple, *saith He unto Thomas : " Reach hither thy finger, and see My hands ; and reach hither thy hand, and put it into My side : and be not, as thou art in danger of becoming, a confirmed sceptic, faithless, but, as are these thy brethren, believing ! "*

Convinced now by what he heard and saw, the last shadow of doubt as to the reality of His resurrection and consequently His Messiahship being removed from his mind, in the short impassioned exclamation of a man taken by surprise, *Thomas answered and said unto Him : " My Lord and my God ! "*

Gratified at this mark of progress on the part of His hitherto incredulous disciple, but pointing out how much happier is the triumph of those who base their faith on adequate testimony, than of such as Thomas who rely wholly on the evidence of the senses, reserving the last and greatest Beatitude as the peculiar inheritance of the later church, *Jesus saith unto him : " Because thou hast seen Me, thou hast believed in the divinity of My Person and Mission ; it is well ; happy art thou ; but blessed are they that have not seen, and yet have believed ! "*

*Many other miracles as signs therefore did Jesus in the presence of the disciples, which are not written in this book : but these, se-*

**The Author's**

**Aim.**

*lected from the great mass, are written that ye may believe on the score of the testimony thus presented, that Jesus is the Christ, the Son of God ; and that believing ye may have life in His name !*

## EPILOGUE

*After these things* some time between the eighth and fortieth day after His resurrection *Jesus manifested Himself again*, not to the whole eleven, but *to seven of the disciples*, this time *at the sea of Tiberias*, which is the sea of Galilee, already hallowed by the associations of other years ; *and He manifested Himself on this wise :*

**Jesus Appears  
to the Seven.**

*There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples*, waiting for some sign from the Master as to what He would have them do. Meanwhile, wearied by a period of idleness and inactivity to which they were unaccustomed, and resolved to spend the time as profitably as possible, *Simon Peter saith unto them : “ I go a fishing ! ”*

Being of the same mind as Peter as to the propriety of what he proposed, *they say unto him : “ We also come with thee ! ”*

*Accordingly they went forth, and entered into*

*the boat* which they and the Master had been accustomed to use : *and*, though addressing themselves to their work with all the diligence of former days, their toil proved fruitless, for *that night they caught nothing !*

*But when the day was now breaking*, in the grey dawn of the morning, *Jesus stood on the beach : howbeit*, owing to the fact that in the dimness of the early twilight objects on the shore could not be distinctly seen, and to the further fact that they had no idea that the Master would then appear to them, *the disciples knew not that it was Jesus !*

By way of preparing them for the fuller revelation of Himself, acting the part of a stranger who wished to buy such fish as they might have caught, but couching His question in such terms as would lead them, on reflection, to conclude that He knew quite well that their toil had been fruitless, hailing them, and in a loud voice calling to them, and addressing them in the familiar and friendly way of the time, *Jesus saith unto them : "Children, have ye aught to eat ?"*

Replying to His question in the brief and monosyllabic style rendered necessary when speaking over a hundred yards of water, calling to Him, in despondent tone *they answered Him : "No !"*



*And, going a step further in revealing Himself to the discouraged disciples, giving them such advice and such assurance of success as would lead them to conclude, at least, that it was no common stranger who thus addressed them, calling, He said unto them : "Cast the net on the right side of the boat, and ye shall find !"*

Impressed with an occurrence so unusual, in the hope that by acting on the advice of the mysterious stranger they would prove successful, letting down the net they had already hauled up and stowed away in preparation for their return to shore, *they cast therefore, and now, to their amazement, they were not able to draw it for the multitude of fishes !*

With characteristic quickness and sensitiveness, recalling a similar incident in the early days of their association with Jesus, and concluding from this logic of love that the mysterious stranger must be his beloved Master, so entirely like Him was the whole proceeding, *that disciple therefore whom Jesus loved saith unto Peter, who was the leading man in the boat : "It is the Lord !"*

*So when Simon Peter heard that it was the Lord, with that impulsiveness and impetuosity so eminently characteristic of the man, uncaring of consequences, acting on the spur of the moment,*

with a hastiness of behavior which we cannot approve, while we admire his love and respect his zeal, with instinctive reverence for the Master, *he girt his coat about him—for he was naked—and cast himself into the sea*, and, impatient of the slow progress of the boat, swimming and wading, hastened to the shore where Jesus was !

*But*, in strong contrast with Peter's action, more practical while not less zealous and loving than their impulsive brother, with due care for material things, *the other disciples came in the little boat or skiff belonging to the large fishing vessel, which they had anchored in the deep water—for they were not far from the land, but about two hundred cubits off—dragging the net full of fishes !*

*So when they got out upon the land*, to their great surprise, *they see a fire of coals there, and fish laid thereon, and bread !* the evidence of the Lord's thoughtfulness and care for the bodily wants of His wearied disciples. This preparation on the part of the Lord, however, must be made complete by the product of their own toil in fishing. *Jesus therefore saith unto them : "Bring of the fish which ye have now taken !"*

Acting promptly, at His command, as the leader in the expedition, *Simon Peter therefore*, going

aboard the little boat to which it was attached, *went up, and with the aid of his companions who acted under his direction, drew the net to land, full of great fishes, a hundred and fifty and three ! and, miracle upon miracle, for all there were so many, the net was not rent !*

Now when this was done and the meal fully prepared, acting the part of host on the occasion, with the gracious familiarity of His pre-mortem days, evincing the fact that He is the same thoughtful and compassionate Friend He ever was, *Jesus saith unto them : " Come and break your fast ! "*

*And, awed and solemnized in His presence, a deep sense of His mysterious nature in consequence of His resurrection, filling their minds with an indefinable sensation of mingled embarrassment, reverence and fear, none of the disciples durst inquire of Him : " Who art Thou ? " knowing that it was the Lord.*

Perceiving the restraint under which the seven astonished disciples labored, by way of putting them at ease with Him, and of giving them one more plain proof that He had risen from the dead, doing as He had oftentimes done before, *Jesus cometh, and taketh the bread, and giveth them, and the fish likewise !*

*This is now the third time that Jesus was mani-*

*fested to the disciples in a group, after that He was risen from the dead.*

*So when they had broken their fast, taking advantage of the occasion for the public restoration and recommissioning of the fallen*  
**Peter Restored** *apostle, with reference to the*  
**and Recommissioned.** *loud protestations of loyalty and love he had made on the evening before His crucifixion, Jesus saith to Simon Peter :*  
*“ Simon, son of John, lovest thou Me more than these thy fellow-disciples ? ”*

Laying no claim to any degree of loyalty or love over his brethren, but affirming his own sincere attachment to the person of the Master, and, appealing to His own knowledge for the truth of his assertion, in all humility *he saith unto Him :*  
*“ Yea, Lord, Thou knowest that I love Thee ! ”*

Recognizing the genuineness of Peter's profession, restoring him to the rank and honor from which he had fallen, conferring on him both the liberty and authority to teach, *He saith unto him :*  
*“ Feed My lambs ! ”*

By and by *He saith to him again the second time :* *“ Simon, son of John, lovest thou Me ? ”*

Repeating with emphasis his previous declaration of affection for, and attachment to, Jesus'

person, *he saith unto Him* : “ *Yea, Lord, Thou knowest that, despite appearances hitherto to the contrary, I love Thee !* ”

In view of this emphatic protestation of affection and loyal love, widening the scope of his commission, *He saith unto him* : “ *Tend My sheep !* ”

In allusion to his threefold denial, and with the purpose of deepening his humility, *He saith unto him the third time* : “ *Simon, son of John, lovest thou Me ?* ”

*Peter was grieved because He said unto him the third time, “ Lovest thou Me ? ”* And, conscious of his absolute sincerity, repeating his previous asseverations in the most solemn and emphatic manner, so as to remove the last lingering shadow of doubt from the mind of the Master, appealing to His own consciousness for the truth of what he affirmed, *he said unto Him* : “ *Lord, Thou knowest all things : Thou knowest that I love Thee !* ”

In view of this threefold protestation of love for His person, completing his commission, and assuring him in the most solemn manner that his love would one day be put to the most severe test, alluding to Peter's martyrdom for His sake, *Jesus saith unto him* : “ *Feed My sheep !* ”

*“Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldst : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not !”*

Now this He spake, signifying by what manner of death he should glorify God. And when He had said this, as a kind of watchword for Peter's course in life from that day forward, *He saith unto him : “ Follow Me !”*

Having thus spoken Jesus moved away from the spot where these things took place, accompanied by Peter, the others following at some distance behind. And laboring under the emotion awakened by the announcement of his own tragic end, bethinking himself of his associates, *Peter, turning about, seeth the disciple whom Jesus loved following—the same which also leaned back on His breast at the Supper, and said, ‘ Lord, who is he that betrayeth Thee ?’* Peter therefore seeing him, earnestly solicitous about the fate of his more timid and sensitive brother, to whom he was most tenderly attached, making an inquiry, which, while manifesting his sympathy, at the same time betrayed an unseemly curiosity, *saith to Jesus : “ Lord, and*

**Religious  
Busybodies.**

*what shall this man do ?* If I am to meet a martyr's death, how shall Thy favorite disciple, my friend and brother John here, glorify God ? ”

Perceiving in Peter's question a slight trace of the ancient Simon, a disposition to be more concerned about the fate of others than his own present duty, which called for a sharp reprimand, a needed caution, refusing to gratify his curiosity as being neither conducive to his comfort nor his profit, in a reply in which He intimated that he should not be unduly exercised about what did not immediately concern him, and in which, recalling him to himself, He summed up his present duty by repeating His previous injunction, *Jesus saith unto him : “ If I will that he tarry till I come, what is that to thee ?* Think only of what I command thee, and, leaving to God His own secrets, *follow thou Me ! ”*

*This misreported saying therefore went forth among the brethren, that that disciple should not die ; yet Jesus said not unto him, that he should not die ; but, ‘ If I will that he tarry till I come, what is that to thee ’ ?*

*This is the disciple which beareth witness of these things, and wrote these things : and we know that this witness is true, and may there-*

**Author's  
Attestation.**



fore be implicitly trusted as a reliable record of what Jesus said and did.

*And there are also many other things which Jesus did, the which if they should be written*

*every one, I suppose that,*  
**Incompleteness** speaking hyperbolically or in the  
**of the Record.** language of exaggeration, *even*

*the world itself would not contain the books that should be written !*

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